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ERNEST DE WITT BURTON

A Biographical Sketch

By

THOMAS WAKEFIELD GOODSPEED



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In a paper read before the Quandrangle Club and entitled "Ten Thousand Feet above Loop Level," describing some aspects of the University's life, Henry Justin Smith devoted a section to the late President Burton, the allusions being evident although the author did not use President Burton's name.

THE SAINT

He would have gently spurned the term. He would have smiled his quick, fleeting, but winning smile and would have said, "Oh, that won't do."

How firm, how blunt he could be! How he could set his jaw; how compactly his body and mind could function, while perhaps he walked nervously up and down his study! How grimly he set himself to comprehend and to galvanize with energy such things as blueprints for buildings, budget figures, publicity plans, and office rearrangements. He was destined to control conferences which dealt with matters so mundane as millions of money; to compete with financial and statistical experts, both within and without the Quadrangles; moreover, to throw against the marble exterior of a possible donor a cold, clear common sense to the donor's own. Yet in every moment when the inner man emerged, even in moments when his secret self seemed lost, he disclosed the spirit of one so pure in motive, so clear in vision, and withal so loving, that even the most arrogant, parboiled, and overfed person whom he approached must have parted from him with a sense of the strange and the reverend.

For many years it had been thought that in his particular niche, so far above Loop level, he was permanently fixed, secure and happy, toiling at matters not dissociated from "the enclitic de" and "hoti's business." A situation, an emergency, reached up there among the pure white walls of his niche, and drew him out. He descended cheerfully and bravely to a lower plateau; he went down even into the lowlands themselves, and measured ideas with realty men, lawyers, even editors.

He used to say that doing this was not such an enigma to him, not such a strain upon him, as might be thought. For he believed that the solution of a tangled matter, be it a Quadrangle problem of administration, or a question of—well, raising money, lay in methods not unlike those of solving the meaning of a difficult Greek text. “One thing after another,” he said; “try and try again; don’t quit till you’ve done it.” Those were his ways. And through all shone the soul of one who could not imagine ultimate failure.

He hated falsity and foulness as a saint does. He forgave the criminals, but loathed the crimes. He, a scholar and gentleman with the added quality of angel, admitted to his office people who made confessions of ignorance or who unwittingly revealed self-love or malice. He did not scorn these people. He pitied them. Sometimes he would be misrepresented by someone, say a newspaper headline writer; and he would seem to consider whether the slight could be intentional; but quickly deciding it was not, he would say, “I suppose the fellow did the best he could.” Thousands of proposals, many of them lacking sense, were made to him; hundreds of dreary and illogical documents were laid before his eyes. He found what good he could in these, and gently discarded what was not good.

Mightily he planned, and mightily did his faith illumine his great enterprises, and tremendously, heart-breakingly, did he toil to complete them. And at their height, there came a voice saying, “You shall leave all this unfinished; you shall never see standing, in triumphant completeness, the walls of a single building you began; you are done.”

Like any real man, he fought the voice. His faith made him resist the terrible message as long as he could, while his reason must have told him it was true.

Then came collapse, untold pain, oblivion. But just before this, when nearly everybody knew that the end was near, he was still making beginnings. In a bedroom, sitting at a little table, he wrote memoranda for the future. With the shadow of the final curtain darkening his soul, he smiled; and he expressed the hope that he

was not putting too much work on anyone else; and he inquired after someone who had a cold. He thus gracefully hid the facts, which were more tragic to him than to others, just as he had amiably given up the hope of adding more volumes to the shelves-full of his published works.

In him were concentrated the mental vigor of youth and the benignity of age; the devotion of a missionary and the acuteness of a worldling; the simplicity of a plain man and the delicacy of a true aristocrat.

There are none like him on the ordinary levels of life.

The following characterization is quoted from the address at the dedication of the Theology Building by President Hoben of Kalamazoo College, April 5, 1926.

"Ernest DeWitt Burton: Exact scholar, statesman in the kingdom of God; tireless in toil, making his body a living sacrifice to spiritual purpose; exponent of truth and justice by careful logic; competent equally in small detail and comprehensive plan; forecaster of educational development, director of the second main episode of the university's history, and, at the last, amazing leader from the cloister, daring enough even for Chicago and blazing white in the consuming flame at the summit of his service so that we who stood by could only say as he rode full-tilt into glory, "My father, my father, the chariots of Israel and the horsemen thereof!"

I. THE FIRST FIFTY YEARS



I

THE FIRST FIFTY YEARS

IN the *History of Lynn, Massachusetts* there is the following record: "Boniface Burton was a farmer and was admitted a freeholder, 6 May, 1635. He was the oldest man who ever lived at Lynn. He died, 13 June, 1669, aged 113 years, according to Sewall. Another diarist makes him 115."

He was one of the first settlers of Lynn and was allotted 60 acres of land. He was the American ancestor of that line of the family to which Ernest D. Burton belonged.

His son John, of Salem, had an even better title to distinction than that of living to extreme old age. He was born when his father Boniface was eighty-one years old, in 1637, and became when he reached manhood a member of the Society of Friends. Being persecuted for his faith, with John Small and Josiah Southwick he was arrested in Dedham "while they were on their way to Rhode Island to provide a residence for themselves and families. They were released and pursued their journey." Perhaps it was on their return that on December 10, 1661, the *History of Salem* continues, "Several of the Friends are fined as usual. John Burton tells the justices that they are robbers

and destroyers of the widows and fatherless.—Being commanded silence, he commands the court to be silent. He continues speaking in this manner till he is ordered the stocks.” Whether Militant Friend John Burton finally reached Baptist Rhode Island, the refuge of all those who were persecuted for conscience’ sake in New England, the record does not say. A hundred years after him, in 1739, came his great-great-grandson Judah Burton, who had two claims to distinction. When the Revolutionary War broke out he entered the patriot army and became a major in that great struggle.

If the genealogical table, which lies before me as I write, can be depended on, Judah Burton’s unique distinction was that he married Huldah Stanton, whose ancestry is traced back through forty-seven ancestors to the Tempests, Talbots, de Warrenes, William the Conqueror, and Charlemagne, and finally to Pepin, the founder of the Carolingian dynasty, who died in 639. Alfred the Great’s daughter married into the line of descent.

This chart was worked out perfectly in every detail by genealogical experts and looks complete and authentic. I am no expert and express no opinion upon it. But while a biographer must not claim too much for the man of whom he writes, he must be equally careful not to rob him of any of his claims to distinction.

In submitting to me at my request this genealogical table, Mr. Charles S. Burton, the only surviving brother of Dr. E. D. Burton, said, “It has always been a matter of amusement rather than interest to me in view of the mathematical certainty that in the forty-three generations from Charlemagne the fraction of so-called ‘royal blood’ which I would inherit, is”—well it is almost too infinitesimal for computation. The United States is full of people who if their lineage could be traced far back would be found to be descended from the great families of the past.

Leaving Judah Burton, we come eighty years later to his great-grandson Rev. Dr. N. S. Burton, who bore the names of

both his father, Smith, and his grandfather, Nathan, and who was the father of Ernest DeWitt. Born in Manlius, New York, N. S. Burton spent most of his boyhood in Middlebury, Ohio, graduated from what is now the Western Reserve University, Ohio, in 1846, and became a successful Baptist minister, serving as a pastor through forty-three years, retiring at seventy-two, and living till 1909, his eighty-ninth year.

The maternal grandfather of Dr. E. D. Burton was Micaiah Fairfield, a native of Vermont, a friend of Adoniram Judson in Andover Theological Seminary and with that great man's missionary zeal. Unable to enter the foreign mission field because of some trouble with his eyes, but bent on devoting his life to some kind of missionary work he visited the South as an evangelist and distributor of Bibles and tracts. In Virginia he met and married the widow of Richard Henry Lee Neale—Hannah Wynne Neale. She was a slave-holder. Her new husband hated slavery. She freed her slaves and they were compelled to leave Virginia at great loss. They settled in Troy, Ohio, where Mr. Fairfield is believed to have cast the first vote in that state for abolition. They had four children, two sons born in Virginia and two daughters born in Ohio. Micaiah Fairfield was not only a missionary and an apostle of freedom, but he believed that women should have equal educational opportunities with men, and therefore sent not his two sons only, but his two daughters to Oberlin College. One of the sons, Miner, became a Congregational pastor, and the other, Edmund, became president of Hillsdale College, Michigan. Dr. E. D. Burton is said to have greatly resembled him.

The older daughter, Sarah Johns Fairfield, the mother of E. D. Burton, one of the first women graduates of Oberlin, became a teacher. She was a woman of unusual gifts and would have worked out a successful career of her own had she not met N. S. Burton, then a student in Western Reserve College. They were brought together by a classmate of Miss Fairfield who was

engaged to an intimate college friend of Burton. The engaged couple felt that the two were made for each other and made them acquainted. It turned out to be a case of love at first sight, and in due time Miss Fairfield became Mrs. N. S. Burton. Not immediately, indeed, Mr. Burton having four more years of study to prepare for the ministry. Miss Fairfield spent these years in teaching. They were married in 1850. Through his mother E. D. Burton was third cousin to "Stonewall" Jackson, General Robert E. Lee's great subordinate, who fell at Chancellorsville. Dr. Burton inherited great qualities from his maternal ancestry.

There were five children in the Burton family, four sons and one daughter. The oldest, Henry F., was professor of Latin in the University of Rochester from 1877 to his death in 1918—forty-one years—and twice acting president of that University. The next older was Charles S., who has for many years been a patent lawyer in Chicago. The third was the only sister, Helen E., who became the wife of W. W. Beman, who was professor of mathematics in the University of Michigan for fifty years. After Helen came Ernest DeWitt, and the youngest of the family was Edmund, who in his later life became a physician. Dr. N. S. Burton became pastor of the Baptist Church in Granville, Ohio, in 1854 and there his third son, Ernest, was born February 4, 1856. Both father and mother were essentially teachers and in 1860 they established in Granville a school which they called the Young Ladies Institute, conducting it successfully during the last two years of the father's pastorate.

Granville, a village situated a few miles northeast of Columbus, near the center of the state, is the seat of Denison University, which, in 1856 a small and poor institution, has developed into a large and flourishing one. It was established by the Baptists of Ohio as their contribution to higher education. Mrs. Burton was deeply interested in the education of women and it was the abiding hope of her life that the school for girls which

she and her husband founded and which they conducted for two years almost or quite without reward would some day become a part of the University. She did not live to see it, but her hope has been realized. The school lived and prospered, and developed into the Shepardson College for Women, which is now a part of Denison University.

The first six years of Ernest's life were passed in Granville. During the succeeding four years the father was pastor in Akron, Ohio. There Ernest found a cousin, only a little younger than himself, DeWitt G. Wilcox, now a well-known surgeon of Boston. They naturally became intimates in school and in play. His most intimate playfellow, however, in these days of his childhood was his sister Nellie, who was only a year older than he was and to whom he was then and remained through life devotedly attached. They were inseparable companions. In Akron his life in schools began which continued unbroken as pupil and teacher for more than sixty years.

When the boy was ten years old his father settled in Ann Arbor, Michigan. It will be a surprise to those who recall the self-control of Dr. Burton's later years to hear that in his boyhood he had a quick, volcanic temper. When he was about twelve years old the principal of the school he attended was a severe and somewhat brutal disciplinarian. One day, for some offense, he seized a boy by the hair of his head and began to maltreat him before the school. Ernest Burton was a little fellow, small for his age, but he bounded out of his seat and, doubling up his fists, shook them defiantly in the face of the burly teacher and cried out in a passion of indignation, "You let that boy alone." The man stared at his angry assailant for a moment, let go of the boy, said, "Take your seat," and turned away.

Dr. Burton, the father, did not remain in Ann Arbor long enough for the boy to prepare for the University of Michigan. At the beginning of 1871, the year in which President James B. Angell began his great administration of nearly forty years in

the University, Dr. N. S. Burton received and accepted a call to Davenport, Iowa, and took his family to that city. His two older sons, Henry and Charles, were in the Junior class in the University. In another year Ernest would have been ready to enter.

It was in Ann Arbor that he united with the church when he was twelve years old, in 1868. Though so young this marked in him the real beginning of a new life. He entered into it with a sincerity and interest that never changed, except that his Christian faith and zeal increased with his years until he developed into what seemed to those who knew him best an ideal representative of the religious life. Speaking of these early years and his later years as well, his sister, Mrs. Beman, says, "I can accuse him of but one serious fault—his life-long habit of overworking. When he was a little boy my mother often reproved him for bringing in such heavy loads of wood. He always wanted to do his full duty and a little more."

In Davenport, after one year in the high school, he entered Griswold College of that city and finishing the Freshman year, in 1873 went to Granville, Ohio, was admitted to the Sophomore class in Denison University and there pursued the rest of his college course.

It early became his habit to preserve whatever he wrote himself and every letter he received. Thus there remain his early essays; in 1870 "Ambition," "Strength," "A Grain of Wheat," "The Wonders of the World"; in 1871 "Procrastination," and "The Spanish Armada"; in 1872 "Power," "The Opening of Japan," and "Denominational Colleges." Of the letters he received there are many thousands carefully preserved throughout his life. These letters I have examined and read large numbers of them with great interest. The least significant among them throw light on the circumstances and doings of the time and often on the character of the man who received them. The answers to these letters are of course lost. In a few instances only,

and those in later life, did he make and retain copies of his answers to the letters he received.

The class which young Burton entered in Denison University in the fall of 1873, when he was seventeen years old, was the largest in the history of the institution up to that time. Denison was still a small college and this largest class numbered only nineteen. The expenses of an economical student as young Burton was from nature and necessity were ludicrously slight compared with those of the college student of today. His funds came from his father and his older brothers. For his second term of a hundred days at Denison his receipts amounted to less than \$100. He kept an itemized account of his expenses from which it appears that they were as follows: College tuition bills, \$11.00; books, stationery, and postage, \$7.25; board, \$25.00; travel, holidays, \$10.50; repair of clothes, shoes, and watch, \$6.20; washing, dentistry, medicine and doctor, satchel, overshoes, collars and cuffs, necktie and collar buttons, contributions, Sophomore exhibition, and barber, \$35.50; miscellaneous, \$2.25; total, \$97.70, for three and a half months, the expenditures I have grouped being all carefully itemized! He sent the statement to his brother Henry, who for that term had been the chief contributor, adding at the bottom, "I certify this report to be correct, E. D. Burton." Henry returned it with the following endorsement, "So do I."

Burton was the youngest member of his class, too young to get all the good a student ought to get out of a college course. I know because I went through college at the same age. It is far from my purpose to idealize him. I wish to represent him as he was in every period of his life. What was the impression he made on the men who were with him in college? One of them writes me as follows, "With me the splendid character of that boy will always stand out. If you live with a man, sleep on the same straw bed with him, you learn to know him. He was a student. I do not think that anyone in his class stood higher in

scholarship. There were many bright men in the class, but none have done so well in scholarship after graduation."

Another, who was one of his intimate friends, makes the following discriminating statement:

"Burton was a slender youth of quiet disposition. Outside the classroom and the zone of influence dependent upon high character, he was in no sense a leader. This was probably in part due to his youth, the class ranging from two to five years older. Our athletics were confined to baseball, and the vigorous physical efforts required by the game, together with catching the hard ball with ungloved hands, had no attractions for him. Yet he attended the games, and while not a boisterous 'rooter' he apparently enjoyed them and admired the good plays.

"He was far removed from the class of students who enjoy pranks—not that he did not like fun, but the thought that someone was the victim of such performances deprived them of any amusement for him.

"Those were the days when literary societies flourished, and we had among us good writers and debaters, but I cannot recall that Burton was often on the program or that his work in that line was notable.

"There was a strong religious atmosphere in the school, but I do not remember that Burton's voice was heard, except perhaps rarely, in religious meetings.

"In all his associations he was companionable and genuine. His friendships were sincere and lasting. No one was more attached to the class or the school as a whole. He had no special intimates, but there was a group who were near to him and he to them, and it was an association which was as stimulating and helpful to them as it was pleasant and always to be remembered. Fraternities were under the ban in our time, and friends were chosen, not from a limited circle, but from the student body and gained in congeniality from that fact. A group of us organized a little club of seven. Burton was one and the prized companion-

ship which resulted was largely due to his sterling qualities which served as a leaven for the good points in the others and gave our association together a value it could not otherwise have had. He loved the group, which was of course reciprocated, and he held us in the grip of a rare and engaging personality.

"But it was as a student that Burton excelled. Our Greek teacher was the late William Arnold Stevens. The long association between Stevens and Burton had its beginning when the Greek professor discovered in one of his students an unusual faculty for comprehending the Greek idioms. The languages and particularly the Greek were Burton's joy.

"When we came to Metaphysics and related studies under the late E. Benj. Andrews, Ernest mastered the text, but said little. I know now that it was under the stimulating influence of our beloved teacher of that year that my much lamented classmate began to think. And he kept it up to his dying day. When looking for the influences which produced a man big enough to head the University of Chicago large credit should be given to the two teachers I have named—Dr. Stevens and Dr. Andrews."

To this I add the following from an eminent jurist who was his classmate and with whom he maintained a close friendship to the end of his life. He writes:

"Life is really worth living when one is associated with a man of the characteristics that made Ernest Burton different from any person that I have ever known. He was in my room daily and we were together constantly as students. He was easily the best student in our class and was possessed of an analytical mind that was never satisfied with proximate causes. He wanted to go to first causes and was never satisfied till he reached the bottom of things. I found him to be mentally honest as a boy. He indulged in no idle dreams and was not speculative, but absolutely sincere, not only in his mental conclusions, but equally so in his friendships. He enjoyed the society of the real men of his college days as no man that I ever knew. He was quiet and unobtrusive

in his ways. He made no demonstration at any time that was alarming, but no one ever felt free with Ernest Burton unless he was in the habit of using courteous and gentlemanly language. He never did anything that was not well done and properly finished. He was thorough in everything he ever attempted. He was possessed of a deeply religious nature.

"I never knew a finer character. It has never been my pleasure to meet a man of such charming simplicity, possessed of such exalted ideals and one more inspiring as a true friend. I know that the influence he has exerted on my life has had a lasting and impressive influence. We were boys together and in our manhood we were not separated except by distance."

In his Junior year in college he was critic in the Franklin Literary Society. A fellow-student of that day, now a college professor, writes me that his voice and manner of presenting his criticisms and opinions already had the distinctiveness and force of his later years. "It was thought by many that the influence and impression of Pres. E. Benj. Andrews on his students could be noted in Burton's graduating oration more than in that of any other of the class of 1876."

Dr. Burton in later life frequently emphasized his sense of indebtedness to the two great teachers here named. He once said, "My relationship to Professor Stevens I count among the great things in my life," and he often said that in Dr. Andrews he recognized the greatest of his teachers.

Of the group of seven close associates referred to there is an interesting story. It called itself, for some occult reason, "The Triangle." When the class came to graduate it was agreed to begin what the group of seven—E. D. Burton, J. Howard Ferris, Vinton R. Shepard, C. Judson Turley, Frank P. Swartz, Nahum Hines, and J. W. Osborn—called the Triangle Correspondence. Burton was appointed to inaugurate it and his inaugural letter says (with subtle if youthful humor) that it was "to continue its monthly course until we are able to sign ourselves with a 'Judge'

or an 'Hon.' before our names, or a D.D. or an LL.D. or an M.C, thereafter." This letter was sent to Ferris, his contribution made and so on round the group till it returned to Burton. He was the center and inspiring spirit. But though the Triangle Correspondence did not last, letters between Burton and individual Trianglers continued through many years and most of the friendships were life long. Some forty years later, for example, he was sent for from the mountains of Tennessee, near Dayton in that state, the town recently made famous by the death of William Jennings Bryan, to conduct the funeral of Turley and responded to the call.

In October, 1874, soon after the beginning of his Junior year Burton had a serious accident. In trying to jump over a fence he broke his leg and was laid up for several weeks, during which his college friends nursed him back to health. About this time he was much exercised as to his future. What calling should he follow? Should he enter business, or law, or the ministry, or teaching? He wanted to leave college and relieve his father and older brothers of the burden of his support. His wise father told him he was too young (eighteen years old) to decide these questions, that the first thing to do was to go on with his education and when the time came his future course would become plain. The small amount of money spent on him was not a burden but a privilege of affection. This was the last time he gave a thought to giving up study. He didn't know where he was going, but he did know he was on his way and intended to continue traveling.

A great event in Burton's life was the accession of Dr. E. Benj. Andrews, in the autumn of 1875, to the presidency of Denison. It brought into his life a really great teacher, impressive, inspiring, who taught as one having authority and roused into new intellectual life every man who was capable of being a student. Probably no student ever responded to the appeal of President Andrews' inspiring personality more quickly than did Burton. He was a boy, nineteen years old, but as his classmate

whom I have quoted says, Andrews "taught him to think, and he kept it up to his dying day."

Mr. Burton was one of the seven members of his class of nineteen who were chosen to appear at Commencement when the class graduated in June, 1876. That was the period when members of the graduating class delivered orations on Commencement day. Considering his essentially religious character it was natural that the subject of his oration should be "God and Human Knowledge." He was twenty years old and still quite undecided about his future. He felt some inclination toward the law. But the chief interests of his life were religious. His scholarly instincts had been roused to a controlling influence under President Andrews and he wished to continue his studies. He was unwilling, now approaching twenty-one, to allow his father and brothers to support him and felt that he must accumulate a fund to help pay the expenses of further study. His father at that time had a connection with Kalamazoo College and while Ernest was at home on vacation the authorities gave him a position on the teaching staff. The college, in those days, was very poor and his salary was \$500 for the school year. He supplemented this small stipend by doing some agency work for his brother Charles in securing orders for things Charles was manufacturing. The school year 1877-78 he was assistant principal of the school in Xenia, Ohio, a position which brought him a considerable increase in salary, \$800 or \$900. Meantime his college friend, Ferris, interested himself in getting him appointed principal of the school in Norwood, a suburb of Cincinnati, where Ferris lived. It is an interesting item in connection with his going to Norwood that J. B. Foraker, then known as Captain Foraker, and later very prominent in state and national politics, and United States Senator from Ohio, notified Mr. Burton of his appointment to the principalship of the Norwood School. The salary was \$1,200, which was liberal for that day. This three years teaching made it possible for him to repay his brothers

the loans they had made to carry him through college, and to accumulate a small fund for further study. Again the problem of his future troubled him. He seems to have dismissed a business career and the law from consideration. The question had narrowed itself down to teaching or the ministry. His father once more advised him to leave the decision between these two to the future and meanwhile to go through the theological seminary, assuring him that as he went on with his studies the question would decide itself. As his character and interest led him toward some kind of Christian service, in the autumn of 1879 he entered the Rochester Theological Seminary, Rochester, New York. The fact that his brother Henry had become a member of the faculty of the University of Rochester no doubt attracted him to Rochester, as did the presence in the faculty of the Seminary of Professor Stevens, his former Greek teacher in Denison.

The Theological Seminary, which in my time, sixteen years before, had been housed in an ancient and dilapidated hotel far removed from the University of Rochester, in Dr. Burton's student days occupied a fine group of new buildings in immediate proximity to the University. The brothers were thus thrown much together and Henry, being five years older than Ernest and a very able man, entirely devoted to his younger brother, profoundly religious and deeply interested in all the studies Ernest was pursuing, probably contributed to his development during the three years of his theological course as much as any of his professors.

Seven years before Burton entered the Seminary Dr. A. H. Strong had begun his presidency of forty years. His friend, W. A. Stevens, was professor of biblical literature and New Testament exegesis. Fred. Taylor Gates, who twenty years later had so great a part in the founding of the University of Chicago, was in his last year in the Seminary when Burton was in his first. In the class one year ahead of him were two men with whom much of his after life was associated, Lathan A. Crandall,

who became a prominent Baptist clergyman, and Benjamin S. Terry, who, later, was for thirty-three years a professor of history in the University of Chicago. In the class below him was my nephew George S. Goodspeed, who, after one year, left Rochester for the Baptist Union Theological Seminary of Chicago, now the Divinity School of the University, and became again associated with Dr. Burton on the University faculty, and a close friend for thirteen years, until Professor Goodspeed's death in 1905. Perhaps his closest student friend in Rochester and the friend of all his after life, who was also in the class below his own, was Wallace Buttrick, who, after a highly useful and successful career as a Baptist pastor, became the general secretary of the General Education Board, and later its president. In writing me Dr. Buttrick says:

"I made the acquaintance of Ernest D. Burton in September, 1880, when I entered the Seminary as a student. He was acting as assistant librarian. I went into the library and asked for a book. It will not surprise any of his friends to learn that he gave me immediate attention, selected the book I wanted, talked with me about it, and suggested one or two other books that would be helpful to me. The acquaintance thus made very quickly became a friendship which for nearly forty-five years was one of the closest and most valued friendships of my life. Before a great while we were taking long walks in the roads and fields about Rochester, talking over our troubles and our joys and finding high satisfaction in almost daily communion with each other.

"Burton was easily the best student in the Seminary. I do not know that he always stood at the top of his class; probably he did, but that doesn't matter. He was a hard working, persistent, painstaking student. Even then he reached no conclusions until he had made careful investigation. The spirit of research was always in him. Everybody respected him, everybody admired him, everybody loved him. I do not know that I ever saw him impa-

tient save once, when the faculty were very severe with a poor, struggling student who had cheated a bit in his examinations. Representing the class Burton took his case up with the faculty and so pled for the man that he was retained in the school and afterward became a useful clergyman. Burton's impatience was with the faculty who proposed to expel the man. I shall never forget the white heat of Burton's earnestness as he pled successfully for his fellow student.

"I was one class behind Burton, but during the Senior year the students in Greek under Professor Stevens met together. Professor Stevens was the greatest teacher I have ever had, and, with Burton as a member of the class, that year will ever be a memorable year in my life. Stevens and Burton, life-long friends, together taught the class."

This fact, that in his last year in the Seminary Burton was chosen to assist Stevens in teaching New Testament Greek to the combined Senior and Middle classes, indicates the standing he had acquired in the Theological Seminary. He won this position purely on his merits as a scholar and his promise of teaching ability. He had shown his independent spirit in warmly opposing the professors' purpose to expel a classmate. He manifested the same spirit of independence when one of the professors, at the close of a recitation, issued an edict that the next day every member of the class should submit to him in writing a statement of how he had spent every waking hour of the day. This Burton refused to do. He was a man grown, twenty-five years old, and he did not believe any man had a right to make such a demand on him. He was probably using his time more conscientiously and intelligently than any other man in the class, but for reasons of his own he refused to obey this command. But notwithstanding this independent course he was made an assistant instructor before the end of his Seminary course.

During these three years in Rochester he began to feel a deep interest in foreign missionary work. This interest came to be so

profound that this sketch cannot ignore it. It became so marked that he was made the president of the Judson Missionary Society. He finally came to feel that he must become a foreign missionary and seems to have decided to do this. Two things interfered to prevent the carrying out of this purpose for the time being. First and most decisively his health failed to such a degree that his family and friends insisted that for him to go to the Orient as a missionary would be suicidal, and it became evident that the Foreign Mission Society would not appoint him. Moreover, it so happened that his friend, Professor Stevens, received a year's leave of absence for travel and study abroad and his mind turned to his favorite pupil and student assistant to take his work for the year 1882-83.

Graduating from the Seminary in the spring of 1882, Mr. Burton spent part of the summer with his parents and other members of the family at Charlevoix, Michigan, and part of it on the seashore, and so far recovered his health that when the Rochester authorities appointed him instructor in New Testament Greek during the absence of Professor Stevens he was able to accept the appointment with a fair promise of being able to do the work. He was beginning to find that his wise father had been right in assuring him that the way to his true career would open to him as the years passed. He did his work so successfully in the instructorship that Professor Stevens on his return was anxious to retain him as his associate. But the Seminary was too poor to afford more than one man in a department and Mr. Burton thought of accepting the care of a church and devoting his life to preaching. With this in view he was ordained to the ministry at the beginning of the summer of 1883. His inclination still drew him strongly toward foreign missionary service, but the uncertainty of his health seemed to make that impossible. Several churches approached him with a view to his becoming their pastor and he was considering this possibility when, on the twelfth of June, 1883, immediately following the

close of his work at Rochester, the trustees of the Newton Theological Institution elected him associate professor of the department of New Testament Greek. They had just unseated Professor E. P. Gould, whose theological views had become unsatisfactory. Professor Gould had many advocates who had supported him warmly and the action of the trustees was disapproved by many friends of the Seminary, among whom were some able and influential men like Dr. E. Benj. Andrews, then a professor in, and later president of, Brown University. The dismissal of Professor Gould was a theological sensation in 1883 and it was thought that it would be difficult to agree on a man to fill his place. But Dr. A. H. Hovey, president of Newton for thirty-one years, was one of the wisest of men. He calmed the troubled waters and wired Mr. Burton on June 12 that he had that day been unanimously elected associate professor of New Testament interpretation. The salary was \$1,500, another illustration of the difference between that day and this.

Newton is located at Newton Center, near Boston, and is the Baptist Theological Seminary of New England, though it has always attracted students from other parts of the country. In 1883 it was a leading theological school. It was a high compliment for a young theological instructor to be appointed to the charge of its chair of New Testament interpretation. Mr. Burton received his appointment as an indication that for the time being at least his work was determined for him. The missionary pull was still strong and continued to be for some years. This was so well understood that he received more than one urgent appeal to take charge of specific fields or departments of foreign mission work. Before his first year in Newton was half over, Rev. W. H. Roberts, who had recently opened the Bahmo Mission in upper Burmah, urgently invited him to join him as "bookmaker and scripture translator" of the new mission, although the language of the tribe, the Kachins, was still unwritten. But his health remained poor and he had fallen in love

with teaching the New Testament and preparing an adequately trained ministry for the churches. The conviction constantly grew on him that he had found the work for which he was fitted and to which he was called. I have made these frequent references to foreign missions because it seemed the only way to make it plain that Mr. Burton's first and very strong impression was that he must enter that work, that this conviction continued with him through several years, that his inclination drew him in the same direction, and that had his health permitted he would certainly have become a foreign missionary instead of a great teacher of New Testament Interpretation. His "frequent infirmities" made him a teacher and a denominational leader in missionary and educational work at home.

Notwithstanding these illnesses which followed him through life he was a prodigious worker. He once told the following story of a conversation he had with Dr. W. R. Harper which occurred soon after he went to Newton. He said, "Dr. Harper asked me how many hours a day I could work, and when I told him that I could not do real intellectual work more than seven hours a day on an average, he expressed great surprise and told me he worked seventeen." It was no wonder that Dr. Harper could fall asleep at any time. I have often seen him in the midst of a conference, when the discussion reached a point that did not require his attention, fall asleep and after ten minutes wake perfectly refreshed and alert.

Dr. Burton's story of himself and Dr. Harper is to be received with many grains of allowance. I have been much interested in what his daughter Margaret says about it. "I know," she writes (and no one knows so well except Mrs. Burton), "I know what he meant by his remark that he could do only seven hours intellectual work a day. He meant what is sometimes termed 'creative' work—original research, preparation of new material, etc. He did not include under this head the teaching of the material prepared, attendance on committee meetings,

administrative work, proofreading, reading that was solid but not research, nor a hundred and one other things which filled his days, letter writing, conferences, interviews, etc., etc. My whole memory of him is of almost never ceasing work, except that after a long, hard pull he'd get so tired that he'd sit down with a novel, or play a game of pool. He *never* took a vacation of more than a few days. Before my memory began to operate, in the days at Newton, my mother says he worked late every night, on top of very full days, up to eleven, twelve o'clock—even into the morning. At that period he once jokingly remarked that his rules of life were to take no exercise, as little sleep as possible, and drink much strong coffee. His work was as remarkable for its incessancy, for the number of hours he gave to it, as for its concentration. Moreover his capacity for long-continued 'creative' work increased. He was able to spend much more time on it in later life than at the time of that remark to Dr. Harper." I shall confirm this last statement later on by his own testimony.

While in Rochester Mr. Burton had made the acquaintance and won the heart of Frances Mary Townson, of that city, and as soon as he had what promised to be a permanent position their marriage was arranged. It took place in Rochester, December 28, 1883, six months after his appointment in Newton took effect. Dr. N. S. Burton, the groom's father, went on from Akron, Ohio, to perform the ceremony. On their wedding journey Mr. and Mrs. Burton stopped at New Haven, Connecticut, where his friend Dr. Buttrick was pastor, and visited Dr. and Mrs. Buttrick. To those who knew Mr. and Mrs. Burton I do not need to say that the marriage was a happy one. Three daughters were born to them, two of whom died in infancy. The eldest, Margaret, was the pride and joy of her father to the day of his death and remains to be the solace and companion of her mother.

When Mr. Burton began his work in Newton he was twenty-seven years old. His faculty associates were congenial. Dr. Hovey, the president, received and treated him with paternal

affection. Charles Rufus Brown, of the Old Testament department, became his intimate comrade. They were quickly drawn into a friendship, close, affectionate, and enduring. They were both progressive men and were continually conferring together for the improvement and advancement of the institution. They early began to urge changes in the traditional course of study and in 1885 Mr. Burton was made chairman of a committee to improve the curriculum. He succeeded with Brown's assistance in adding new courses of study and introducing electives. Together they urged on the trustees efforts to increase the funds. It will be recalled that when in Rochester he had been assistant librarian. At Newton this experience was utilized in putting him in charge of the library, all this preparing him for his greater future library activities. From the beginning Mr. Burton's teaching work in Newton was successful, so successful that in 1886, at the end of three years, he was promoted to a full professorship, and in 1887 he was given a year's leave of absence for study abroad, for the most part in Germany. His brother Henry deciding to go with him, they arranged to have their father, who was just then leaving Akron, Ohio, accompany them. The party, including Mrs. Burton and Margaret among others, sailed from Boston on June 16 and landed at Liverpool nine days later. They had hardly cleared Boston harbor before Mr. Burton was taken sick and continued so for substantially the entire voyage. He was not well after landing and during a trip through Scotland suffered much from chills and fever. On July 12 they reached London, when, a competent physician being consulted, he was told that he had had pneumonia but had passed the crisis. Compelled to seek rest he found refuge in the village of Red Hill in Surrey. Later, crossing the channel they visited various cities, finally reaching Leipzig, where Professor Burton spent some weeks in the University, trying to secure the advantages for which he had gone abroad. All too soon he was compelled by his bodily ills to give up the effort and flee to Italy.

Two weeks of the stay in Italy were spent in Rome, but as soon as spring opened he was back in Leipzig for a few more weeks of study. While his year abroad secured for Professor Burton and his family such benefit as could be derived from visiting Scotland, England, Belgium, Germany, and Italy, and many famous cities, his hope of a year's study in German universities was, for the most part, disappointed.

He found his health sufficiently restored, however, to go on with his work when the Seminary opened in the autumn. He and his friend Brown began now to urge the trustees to appoint additional teachers to justify the policy of additional courses of instruction and the principle of elective studies. They agreed that they would for the present be content to share one man between their two departments and in 1888, 1889, and 1890 were happy to secure Shailer Mathews, then teaching, in the beginning of his career, in Colby University at Waterville, Maine. Mathews had been a student of theirs in Newton, graduating in 1887.

In 1889 President Taylor invited Mr. Burton to deliver a course of lectures at Vassar College and during the first months of 1890 he lectured on the life of Paul every other Sunday. He did this work so successfully that he was invited to continue it the following year, which he did with still greater acceptance, rivaling the success of Dr. Harper, who was then a professor in Yale and had been lecturing at Vassar on alternate Sundays during the winter quarters for two or three years.

The connection between these two men, Harper and Burton, began in 1882, when Harper, hearing that Burton, a student in the Rochester Theological Seminary, was so much interested in Hebrew that he was doing extra work in it, wrote him a letter, telling him that he was intending to conduct a class of a few students, not exceeding twelve, for the intensive study of Hebrew during some weeks of the summer vacation, in the Baptist Union Theological Seminary building at Morgan Park, near

Chicago, where he was then the professor of Hebrew. Later a second letter followed, saying that the number of students applying for admission to the class had become so large that the proposed class would become a school and inviting Burton to attend. This he was inclined to do, but the enemy that so often interfered with his plans throughout his life, a breakdown in health, finally made this impossible. This connection was somewhat remote, but when in 1886 Harper went to Yale and became acquainted with Burton's work in Newton he asked him to write a Greek textbook for his summer schools, which had become a very great success. This Burton arranged to do in 1887, but his trip abroad and his breakdown in health made it impossible. After his return they came together personally under rather interesting circumstances. Dr. L. C. Barnes was at the time pastor of the church in Newton Center and Mrs. Barnes writes me that "within a year or two just previous to Dr. Burton's leaving Newton for Chicago, Dr. Harper gave a course of lectures in Boston. It gave us joy to have Dr. Harper as a guest in our home during the time of his giving that course of lectures. Dr. Burton and his friend, Dr. Brown, breakfasted, lunched, and dined with us while Dr. Harper was there. I never can forget the devout, earnest, absolutely frank discussions which formed the background of the table talk. It was while these discussions were fresh in the minds of all four of us that Dr. Burton came in one day and, after relating some recent classroom experiences, said deliberately, 'I know of no work which is going to require greater moral courage in the next ten years than the work of teaching the New Testament.' Those who knew him best are most ready to testify how completely he met the requirement. In connection with some discussion which was on at that time, Mr. Barnes declared 'Burton is *conscience incarnate*.'" Never was a man more graphically described in two words. Already he was beginning to see that he could not continue to teach the New Testament in the traditional way, that it must be newly

examined, and that his teaching must follow the results of the most scholarly research.

It was while passing through this phase of his development that he and Dr. Harper came together in that intimate relation which continued till President Harper's death fourteen years later, at which time, as I shall relate at the proper place, it had a remarkable culmination. During the years 1889 to 1892 the University of Chicago was getting itself founded. Dr. Harper entered on the presidency July 1, 1891, and had a year of overwhelming labor in securing the great faculty with which the University opened in October, 1892. While he was looking for a professor for the New Testament department his intimate friend, Dr. Wallace Buttrick, suggested to him that Burton was the man he was looking for. After some discussion he agreed that Burton was the man he must have, and on December 29, 1891, he wrote to Professor Burton asking him for an interview on a subject of the first importance. They met and President Harper asked Professor Burton to join him in Chicago as head of the New Testament department. He received little encouragement but would not take "No!" for an answer. A struggle between the two men began and a conflict in Professor Burton's own mind intense, almost tragical, which continued through three months. I cannot here give the details of Burton's experience through those three months. He loved Newton and his work there, but he fully appreciated the largeness of the opportunity Chicago presented. A paper is still in existence in which with his usual thoroughness he set down all the considerations for and against a change. Meantime the trustees, faculty, and students of Newton sent him petitions urging him to remain with them. He found himself unable to decide the question on its merits and after two months of indecision, he felt that it was unjust to President Harper to keep him waiting longer and wired to him this message: "Find myself unable to break away from opportunities and obligations here." To this President Harper answered—

"Give me one more chance." He immediately wrote to me, "Burton has declined. . . . What we shall do now is a mystery. . . . I can think of absolutely no one to put in this chair." He suspected however that the negative decision was sent to him, not because Professor Burton was convinced that he ought not to go to Chicago, but because he felt he ought not to keep President Harper waiting so long that he would not have time to find another man. This surmise proved to be true and when the whole case was again laid before him the two men came to an understanding and at the end of March, 1892, he was elected professor of New Testament Interpretation in the Divinity School and professor of New Testament instruction and head of all New Testament work in the University as a whole.

It will already have appeared from this narrative that Dr. Burton was of a peculiarly sensitive and delicate physical organization. Mental conflict worked havoc with his bodily health. At that interesting period in his life to which we have come his father and mother were living near him in Needham, a nearby suburb of Boston, the place of his father's last pastorate. He was in frequent and anxious consultation with them on the absorbing question of his casting in his lot with President Harper in what was generally regarded as the promising but perilous educational experiment in Chicago. They wanted him to enter on the great adventure, but left him to decide the question himself. In a letter his mother wrote at the time she said:

"Ernest was over Tuesday evening talking about the Harper proposition. He saw Dr. Harper Monday evening and he has not done much sleeping since. He will do an immense amount of thinking in a short time. He has lived nearly two years since he was here last Tuesday. He has his plans and questions all ready to send to Dr. Harper. His face is so thin that I could see clear through to the back of his head! He is not anxious to go, but must have it settled."

Through the kindness of Frederic J. Gurney, assistant recorder of the University, there has come to me a copy of the answer of Dr. Burton to the letter expressing "the earnest desire of the whole student body that he remain in Newton." In this response to the students he said, among other things:

"Few occurrences, if any, of my nine years connection with this school have been so grateful to me as this expression of the esteem and regard of those whom I have had the pleasure of counting among my pupils and friends. . . . I can only say here briefly that as I pondered and prayed over the matter night and day for weeks, out of much doubt and indecision there issued at length a conviction, which has grown clear and strong, that my duty for the immediate future, perhaps for the remainder of my life, lies in the West rather than here. If I read the signs of the times aright, the battle of Christianity in this country for the next quarter century is to be waged somewhat more fiercely in the Mississippi Valley than on the New England coast. And in the Mississippi Valley, perhaps no place will be so nearly the very heart and center of the conflict as the city of Chicago. A Theological Seminary connected with a University in that city holds a position of peculiar importance, and he who is to teach the New Testament in such a School occupies a place of most solemn responsibility. A sober minded man could hardly choose for himself such a responsibility. Only when he believes that there is a call of Divine Providence could he venture to accept it. But when he believes this, then it is equally true that he dare not refuse it. When my students have done me the honor to ask my advice about their place of future service, I have always advised on the principle that, other things being equal, the place that was nearest the edge of battle furnished largest evidence of being the one to which Providence called. On this principle I have felt compelled myself to act in the present case. There was a time, indeed, when I felt that my present relation to this school formed a counter consideration more than

outweighing those I have suggested above, and that conscience and preference combined to hold me here. But I found little peace of mind in this decision. And when, without my action, and indeed in the face of a reiterated declination on my part, the door which I had shut was opened again, I felt driven to a reconsideration, which in the end led to the decision to go West, a decision in which, since it was reached, my mind has found increasing satisfaction and assurance.

"In leaving Newton I by no means depreciate the importance of the work to be done here, still less the strong attraction which this Institution offers to students and, indeed, to instructors. I believe that there must be and will be a strong Baptist school of theology in New England. It has been a sore pain to me to leave the work here at a moment when the outlook seemed to me peculiarly bright and attractive. . . . Few will rejoice more heartily than I in seeing Newton's class rooms crowded with men, gathering here for study and going hence to do valiant service in many a field of battle or of harvest. May the Lord of Hosts and the God of Harvest lead and empower us all in his blessed work."

I have given these details because his removal to Chicago was an event of the highest importance, in introducing him to the principal and final work of his life, and of large significance in the history of the University itself. His appointment took effect July 1. During the summer three assistants, one of them an associate professor, were secured, the departments organized, and the courses of study arranged preparatory to the opening of the University, October 1, 1892.

Dr. Rush Rhees, who has had so great a career as president of the University of Rochester, succeeded Professor Burton at Newton. Speaking in 1910 he made the following reference to his predecessor: "When I first assumed the responsibility of teaching in the New Testament, I found myself the successor of a man whose work and character alike were a challenge, the

equal of which I had not dreamed of, the inspiration of which was continuous and exalting and the worthy following of whom was one of the most exacting ambitions of my life." Dr. Rhees went on to say that Professor Burton was "a man of pre-eminent greatness" and that there would "be none who will question the correctness of that description of Professor Burton." This was the impression made on the mind of his successor of the man and his work in Newton, where he had lived and taught for nine years.

On going to the University of Chicago there was an immediate enlargement of the scope of his activities. As all the world knows, President Harper was a teacher of Hebrew and of Old Testament Interpretation. In founding a new University he gave the teaching of the Bible, the Old Testament and the New, a place of prominence in the curriculum. Although the Divinity School of the University existed for this kind of instruction he made it also a part of the work of the University itself and organized the two departments of Oriental Languages and Literatures, of which he was himself the head, and of New Testament and Early Christian Literature, of which Professor Burton was head, as University departments. As has been said Professor Burton was also head of the same department in the Divinity School. Under him in these two departments there were at first three other teachers and later five others, three of whom were full professors, one an assistant professor, and one an instructor. This was a larger corps of teachers than was required for the entire work of a Theological Seminary twenty-five years before the University was founded and they taught a far larger number of courses. The choice and teaching of these courses, about fifty in number, were under the supervision of Professor Burton, as head of the departments in both University and Divinity School.

President Harper had high ideals of what a university professor should be. He must be a teacher indeed, but first and fore-

most he must be a scholar, in love with learning, with a passion for research, an investigator who would search new fields of knowledge and who would give the results of his studies to the world. He found in Dr. Burton his ideal of what a professor should be and loved him and rejoiced in his work as long as he himself lived. He made him at once associate editor of the *Biblical World*, a journal established at the opening of the institution. Later Dr. Burton became editor-in-chief. In 1897 the *Journal of Theology* was issued and he temporarily left the *Biblical World* to become its editor. To both these journals he was a contributor of articles, and in connection with them did a vast amount of work.

He early became a writer of books and continued to publish one volume after another throughout his life. In 1893, a few months after going to Chicago, he published *Syntax of Moods and Tenses in New Testament Greek*, a revision and enlargement of a pamphlet issued while he was at Newton. In 1894, in connection with his long-time friend W. A. Stevens, of Rochester, he published *Harmony of the Gospels for Historical Study*. There followed a year later *Records and Letters of the Apostolic Age*, and in 1899 *Handbook of the Life of Paul*. The *Harmony* continues to have a large sale after thirty-two years.

Leaving his later books to a later page I return to the spring of 1894, when he took his family abroad for six months, spending a part of that time in study in the University of Berlin. I must here call attention to the fire of criticism which, with others of his colleagues, Dr. Burton was called on to endure for many years. This had already broken out and violent attacks had been made upon him in so-called religious newspapers, his crime being that he adopted that method of study known as the higher criticism, that is to say, the historical study of the New Testament—as though it were a criminal offense to make any and every kind of search after new light on the Scriptures. I speak of this here that I may relate Professor Burton's reaction to

these attacks at just this time as well as throughout all his after life. Answering a letter from his father on August 12, 1894, he said:

"I am profoundly indifferent to the remarks of the ——, and the —— only makes me laugh. So long as they let me work on and the Lord graciously preserves me from grievous error, I am quite indifferent to their remarks. The only thing I am seriously concerned about is that I may honestly seek the truth and really be enabled to find it and wisely teach it. . . . We shall have students to teach, and I for my part shall have all that I can do to learn how to teach them well. . . . What I should do in a time of real trial I perhaps do not know, but I think I know quite well what I ought to do, now, and then, viz.: seek for truth with all my power, teach it calmly and wisely, entirely unmoved by what the papers say or what the effect on my personal interests may be."

Those who knew him also knew that what he believed he ought to do he would do in any and all circumstances. The attitude he stated above he continued to maintain through years of misunderstanding and opposition. But during all these years he never for a moment lost the confidence, sympathy, and approval of devout scholars, nor of his denomination.

It was during these years of trial that Dr. Buttrick wrote this to him, "I begin to understand why you are the best man in the world. I say this to you in all seriousness, for Mrs. Buttrick and I often to each other say this of you. If anyone in the world occupies the first place in our esteem you are the man. Don't let this be painful to your sensitive soul, but give our love free course." Another eminent pastor wrote to him as follows, "D. D. means simply Teacher of Divine Reality. You are that, if any man in the country is,—I never got free from a sense of thralldom to traditional conceptions of religion until a few months ago. It came almost suddenly at last, after long processes of loosening, thanks to your influence more than that of

any other quickener. Now, for the first time religion is a great and blessed reality which I long to bring to the help of other lives." Dr. Henry G. Weston, president of Crozer Theological Seminary, was accustomed through many years to consult him—a much younger man—on translations of New Testament passages from the Greek, and express his lively sense of gratitude for the help given him. He said for example:

"I beg of you never to take the time and trouble to give the reasons for your view. Your opinion on a Greek construction is with me decisive and I should not be more certain of its correctness if I read a folio volume. . . . You have again laid me under obligation to you for which I am grateful. You know that I never feel really satisfied that I am correct until you have pronounced on the grammar of the sentence I am studying. When you reply my doubts all vanish, I am perfectly at ease and rejoice in the better, stronger, more blessed idea I have than what the commentators tell me. I know you are better authority than any of them." He was often spoken of by men who were themselves eminent in the scholarly world as "our most eminent New Testament scholar."

This extraordinary confidence was awakened in those who knew him best by the principles on which he guided his life. In a notebook of 1888 he wrote them out as follows:

"There is no object so desirable to be gained for myself or others that it is worth the employment of misrepresentation, meanness, or violent language to get it.

"Do not speak harshly of others or impute to them unworthy motives. There is sure to come a time when you will regret it.

"Speak the truth, uncolored and unexaggerated—but always with kindness—in love.

"Be modest, but never let your modesty deter you from undertaking the tasks that Providence sets you.

"Be gentle toward everyone—wife, child, friends, strangers.

"Be unselfish. In other words apply the Golden Rule toward

everyone; it is as good in a railway car or on a steamboat as it is in the home or in society.

“Do not be jealous or envious of other men’s attainments or successes. Rather rejoice in their attainments and in their successes, if these are deserved. If they are undeserved leave time and Providence to correct the error, and remember that you too have had undeserved success.

“Count no man your enemy till he is clearly proved to be so; and then do not speak harshly of him but repay him with kindness.

“Be cheerful. If you suffer in body or mind suffer quietly and maintain not only a calm but a cheerful face and manner. Cultivate cheerfulness of heart too, by considering reasons for gratitude and by keeping your mind occupied.”

These great principles of life and conduct which we all approve and wish we could attain to, Dr. Burton illustrated every day in all his relations and in all conditions.

At the beginning of 1896 he lost his mother, a remarkable woman, devoted all her life to Sunday-school and missionary work, deeply loved by her husband and children. A very tender relation existed between her and her son Ernest. In every important change in his life he visited her and talked it over with her. It seemed to clarify his views to lay them before her, while she listened with affectionate sympathy.

In the closing months of 1896 he gave a series of lectures on Bible Study in the Fifth Avenue Baptist Church of New York City, where his friend, Dr. W. H. P. Faunce, was pastor; and a series on the Epistles in Vassar College. These last addresses gave such satisfaction to President Taylor that while he acknowledged that Dr. Burton’s field was “a far wider one at Chicago” he seriously approached him on the matter of going to Vassar permanently.

In 1897 the honorary degree of D.D. was conferred on him, as it had been on his father, by his Alma Mater, Denison Uni-

versity. His father had been acting president of Denison in 1886 and but for his incurable modesty might, perhaps, have been president. The indebtedness of Denison to him and his wife was later acknowledged in the name of one of the residence buildings for women—Burton Hall.

In 1900 Dr. Burton published a pamphlet—*The Personal Religion of Jesus*—one of the most interesting and illuminating pieces of writing he ever did. Soon after the opening of the year he was taken seriously ill. He was somewhat run down, but went to bed on the first Sunday evening in March as well as usual and on Monday came down with pneumonia. He happily survived the attack, but unhappily Mrs. Burton was also ill. He recovered more rapidly than she did and they spent the summer in Newton Center. He had become so well that he not only preached occasionally but also delivered a course of lectures at the Harvard Summer School.

Two interesting events occurred in the Burton family in the winter of 1901. February 4 of that year was Dr. Burton's forty-fifth birthday. His aged father, Dr. N. S. Burton, celebrated it by writing and sending to his son a series of verses half of which I quote, which he called—

WHAT MAN SAYS TO HIMSELF ON HIS FORTY-FIFTH BIRTHDAY

This is the day, which, though unsought
The rushing tide of time has brought,
And well I know 'twere vain to strive
To turn it back, I'm forty-five.

My early birthdays came and went
Till more than half of life was spent.
By no device could I contrive
To stay the years,—I'm forty-five.

My hair, once black, is turning gray,
My grinders failing day by day,
And just as sure as I'm alive,
I'm growing old, I'm forty-five.

Till now my task has been to sow,
The reaping time will come I know,
For what I've sown will grow and thrive
Long after I am forty-five.

The other event of interest was the eightieth birthday of the father, on the day after that of his son Ernest, February 5, 1901. The family was always a closely united one, the five children holding the father in the most reverent affection. They all came together on his eightieth birthday, with the wives of Henry, Charles, and Ernest (the wife of Edmund, the youngest son, was recently deceased), and gave their father a surprise visit at the home of his daughter, Mrs. Professor W. W. Beman, with whom he was living in Ann Arbor, Michigan. The children had brought a fine photograph album in which they had placed the pictures of every member of the family living and of some who had passed away, and also a complete family record of each family. They all went together and had a group picture taken, including with the grandchildren present thirteen persons.

But even then Dr. Burton's health was again failing. He was compelled to give up teaching in the middle of the quarter and went with Mrs. Burton to Asheville, North Carolina, and later to Charlevoix, Michigan, where the summer was spent. Returning to work at the beginning of the Autumn Quarter, not entirely recovered, he found the work too much for him and again left before it ended. With this failure of his own health came the physical breakdown of his younger brother, Edmund, who had a severe attack of tuberculosis and fled to Tucson, Arizona. His condition became so critical that Dr. Burton felt compelled to

go to Tucson to care for him, though ill himself. Edmund was a physician and perhaps his medical knowledge was of service to himself and his brother. At all events both soon began to improve. In January, after two months in Arizona Dr. Burton went on to Los Angeles. Writing to a friend on November 18, 1901, he said, "I think I have never carried quite so heavy burdens, certainly not quite so heavy in proportion to my strength, as those that have come upon me in the last three months." In large part these burdens were connected with his devotion to his brother, whose illness had called him back from Charlevoix early in September, filled him with anxiety, and greatly taxed his time and strength.

Mrs. Burton joined her husband in Los Angeles and he so far recovered that he returned to the University for work in the Summer Quarter of 1902. But he did not get well, and when in September his physicians told him he must again stop work he was much discouraged. Such was his depression that he was apparently near a nervous breakdown and the doctors strongly urged a few months abroad in congenial companionship. Dr. E. B. Hulbert, the dean of the Divinity School, was his devoted friend and was one of those men whose company is a tonic. Virile, cheerful, optimistic, he did one good like a medicine. When Dr. Burton asked Dr. Hulbert to leave his own work and go abroad with him, he answered at once, "Of course, I will do anything in the world for you." They started in September. Their colleagues followed them with letters designed to cheer the invalid. Dr. Shailer Mathews, then associate dean and a member of Dr. Burton's department, said in one of his letters:

"I have been meaning to write you a good letter telling you how sorry I am that you had to leave and how glad I am that you left. Your letter written on board the steamer did me a world of good. I really think that the department is improving, if you can be so little seasick, and I can be so little also! for my last trip I was not more than three quarters miserable. I am

very glad to notice that in your program you plan to bathe as well as eat, to make calls as well as take on flesh and culture. You need some of these things, but I hope you will not think that I think you need them all,—though I am not saying anything about Hulbert.

“Tell that itinerant martyr that the price of cambric handkerchiefs has gone up in the bargain stores because of the demand for them by people who miss him, and if I don’t get every fellow of Church History [Hulbert’s department] into the New Testament department, examine, and plaster a Ph.D. on him, he may thank his lucky stars.

“My health is simply obstreperous, and I am tickled to death to be able to boss the New Testament fellows. They will be a browbeaten lot, as well as henpecked, when you come back.”

The travelers visited London and Oxford and Carlisle and Edinburgh and other places in England and Scotland. They met eminent scholars and received many attentions. Dr. Burton improved in health and spirits. But when he returned to Chicago and proposed to take up his classwork again, January 1, 1903, President Harper said, “No, you are not yet well enough, I have another job for you,” and set him to work on the building plans of the University, with special reference to the distribution of future buildings and the location and character of a library building.

This new task was a most congenial one. Dr. Burton was interested in architecture and particularly in library buildings. He had been connected with library administration in Granville, in Rochester, in Newton, and in Chicago, and wanted to see an ideally arranged library building erected. In all his visits to colleges and universities he had made a study of their buildings. He entered on the commission President Harper had given him with enthusiasm. As early as the middle of February he laid before Dr. Harper and Mr. Ryerson, the president of the Board of Trustees, tentative plans for the location of proposed new build-

ings. He made a tour of inspection of about twenty groups of college buildings throughout the country. One of the problems being the construction of a woman's quadrangle he visited Vassar, Bryn Mawr, Wellesley, Holyoke, and Smith. He studied the Library of Congress and of every large university. From that time on he became increasingly interested in the building program of the University and increasingly influential in it.

The breakdown of Dr. Burton's health was, of course, widely known and his eastern friends got the impression that the climate of Chicago was unfriendly to him. While he was on this tour of inspection of eastern universities, the authorities of Crozer Theological Seminary, of Upland, Pennsylvania, made strenuous efforts to induce him to come to them. He had himself begun to fear that he could not work in Chicago and live, and for a moment he was tempted to try what was represented as a milder and more friendly climate. But he was already so built into the life of the University that, when he came to think of it, he found that he could not tear himself away from it. And curiously enough his health improved from that day. He had apparently become acclimated and the Chicago climate became as friendly to him as it is to three million other people.

At the end of March he submitted to the president a comprehensive report of about six thousand words "of my observations and the recommendations suggested by my observations on my recent trip to eastern libraries, universities, and colleges." The report covered the library group, cataloguing, the librarian, classroom seating, buildings on the east side of the main quadrangle, and the administrative building. Little did he or anyone else then know the bearing of these investigations on his own future and the future of the University. This did not begin to reveal itself until years had passed, and has not yet ended.

But all consideration of buildings was rudely interrupted by the tragedy of the sickness and death of President Harper. The illness of that remarkable man began obscurely in 1903 and cul-

minated in his death from internal cancer in January, 1906, after many months of suffering. It was a wonderful expression of the confidence the dying president felt in the Christian character and spiritual insight of Dr. Burton that he with his colleague, Dr. Albion W. Small, was asked to talk with Dr. Harper on religious matters. He said to them, "Talk to me out of your own hearts, what you yourselves believe." In successive conversations, continuing through the final two weeks, they talked of the life to come, of fellowship with God, of what Jesus Christ did for us, of God as our Father, and of the forgiveness of sins. Dr. Burton wrote out at the time a detailed account of these conversations, which is in my hands. The last occurred just a week before the president's death. There were present Drs. Burton, Small, Hulbert, and that very intimate friend, Professor Charles R. Brown, of Newton. In closing this interview he asked all these close friends to pray with him and then prayed for himself. Dr. Burton, at his request, conducted the private funeral service at the president's house. The two men were of almost the same age. President Harper was born July 26, 1856, and Dr. Burton February 4, of the same year. He was not quite fifty years old when President Harper died.

The years immediately preceding his fiftieth birthday had been, notwithstanding his frequent illnesses, years of extraordinary intellectual activity and accomplishment. He had been associate editor of the *Biblical World* and managing editor of the *Journal of Theology*. He was head of his departments in the University and the Divinity School and instructed his classes. He had made many public addresses. He had been director of instruction in the Sunday school of his church. He had carried on a large correspondence with pastors, students, strangers seeking advice, and friends. And he had been a prolific writer of books. In 1901, in connection with Professor Shailer Mathews, he published *Constructive Studies in the Life of Christ*, and in 1908, also with Professor Mathews, *Principles and Ideals of the Sunday*

School. In 1904 he published three books, *Short Introduction to the Gospels*, *Studies in the Gospel of Mark*, and *Principles of Literary Criticism and Their Application to the Synoptic Problem*. He also published *American Institute Studies in the Life of Christ* in 1904 and later *American Institute Studies in the Apostolic Age*. He had written many essays and articles and editorials in the *Biblical World* and the *American Journal of Theology*.

Dr. W. R. Harper very early in his career, as far back as 1880, became possessed with the idea of carrying the systematic study of the Bible beyond the restricted limits of the schools. Year by year his views enlarged, and in 1889 the American Institute of Sacred Literature was organized. When Dr. Harper became president of the University of Chicago, the headquarters of the Institute were transferred to Chicago. Its work gradually developed until it sent out to thousands of students Outline Study Courses, Reading Courses, informal correspondence courses, and popular religious leaflets and pamphlets designed to enable readers to get "in a nutshell" what they would search long for in books. About ten thousand people distributed all over the world annually take the Institute's courses. To this effort to popularize the study of the Bible Dr. Harper devoted himself most zealously as long as he lived. He secured endowments for it amounting to a little over \$10,000, and before his death brought it into connection with the University. He committed the work of the Institute to his associates in the Divinity School and under the immediate direction of its Executive Secretary, Miss Georgia L. Chamberlin, it has continued to do a work of extraordinary value.

No one was more interested in this effort to popularize the study of the Bible and religion than was Dr. Burton. He labored zealously with President Harper as long as that great man lived, and succeeded him as executive head of the Institute. I think it may be said that Dr. Harper bequeathed this favorite child of his heart to Dr. Burton, who, he knew, had for it all his own

affection. Dr. Burton wrote the very first of its present popular Outline Study Courses as far back as 1893 and prepared others later. He was chairman of the Executive Committee for nearly twenty years, when Dr. Shailer Mathews relieved him. Under his leadership courses for ministers were particularly emphasized and traveling libraries inaugurated. He was much interested in what the Institute might do for those missionaries who, in remote corners of the world, had no easy access to books and like sources of inspiration and growth, and for their sake fostered its work in foreign lands. Through eighteen years he devoted much time and toil to raising the funds needed for carrying the work on, doing this while he was overburdened with other tasks. The Institute circulates about 5,770,000 pages of literature on the Bible and religion every year. As will appear later, Dr. Burton left behind him the most eloquent possible expression of his interest in the work which the Institute represents—the popularization of the constructive study of religious literature under the guidance of able instructors.

In 1906, his fiftieth year, he had been teaching the New Testament some twenty-four years. In 1901 he said to a fellow-professor in another institution, "My favorite way of teaching may be described as a combination of a textbook, lecture, and seminar method—the proportions of the three processes varying according to the nature of the case." It does not need to be said that he was a highly successful and useful teacher. I could fill all the space devoted to this sketch with expressions of the admiration, gratitude, and affection his students addressed to him, like the following in 1899, "I want to say to you for your encouragement in your work with the students that come under you, that you have made a deeper impression on me than any other professor I have ever studied under. I owe more of the good habits of mind, methods of study, and spirit of work to you than to any other teacher." In 1904 a missionary wrote from the other side of the world:

“In the heart and at the very center of all the University gave me stands, in my thought, your instruction and example. I was hungry for clean-cut, fearless and reverent scholarship. I enjoyed the work of your classes as I have never enjoyed any other studies. I was surprised to see myself moulded and given my intellectual content by the University. In addition to this, the peculiar privilege you gave me of getting nearer to your own life was a gift too deep for me to express in feeble words.”

It is well known that Dr. Burton was one of those scholars and teachers who came to take what is known as the modern view of the Bible and Christian truth. To one of his most merciless critics, the editor of a religious paper, he rendered, at the time at which we have arrived, when he was fifty years old, the following account of his life. I think he would like to be permitted to speak for himself to all his critics. He wrote:

“Suppose you had been educated in a school which inculcated the views which are usually considered strictly orthodox; suppose you had set out upon your work of teaching and preaching with a strong predilection for the maintenance of these positions, yet intending also to face fairly the evidence upon every question and to accept such conclusions as the evidence, carefully and cautiously weighed, seemed to require; suppose that it had happened to you again and again that, as the result of the studies undertaken in the hope and expectation of being able to confirm and strengthen the case for a position previously regarded as probable and generally regarded as conservative, you had been constrained to abandon the position you had thought to defend and, in faithfulness to the evidence, to accept a different one; suppose that while you viewed such changes in yourself and in others with apprehension, you had yet lived to see large numbers of young men go out from the classroom in which these views were taught and engage in the work of the Christian ministry with marked success, judging of success by every test

that can be applied to it;—suppose that it had become gradually evident to you that the effect of these modern views, as they are sometimes called, is not to hinder the progress of true religion and the victory of Christianity, but to remove obstacles which have been, hitherto, and are still hindering men from joining heartily in the work of the Christian church; suppose that the conviction had gradually, but with increasing strength, established itself in your mind, that it was by precisely this process that Providence was preparing the way for a great forward movement of Christianity, creating a body of men, fitted by the emphasis which they lay upon the central elements of spiritual Christianity and their retiring to the background of the accidental and unessential, to present the gospel of the New Testament most effectively alike to thinking men in Christian lands and to the influential minds of non-Christian countries; suppose that as a result of all these things you had come to feel that the Christian church is now passing through an experience, the outcome of which is likely to be of greater importance and more beneficent than any similar movement since the first century, the Protestant Reformation not excepted; suppose all these things had happened to you, what would you do?

“You would know that to be faithful to those convictions which you had reached with utmost caution and carefulness and even through anguish of struggle with yourself, yet which reached, you could not surrender or forsake, would bring grief and distress to many of your brethren, including some of those who are personally dearest to you. You would know that such a time calls for the utmost caution that one may escape the danger of putting forth as truth what in fact only seems to be such, and yet you would not dare to be silent when your judgment was clear. And while you might shrink from occupying any place of responsibility, and be tempted often to take to the woods, you would not in the end dare to shirk your responsibility, which had come to you unsought.

"I am putting to you in this hypothetical form my own experience, of course. Precisely this is what I have lived through in the twenty-four years that I have been teaching in theological seminaries. All my predilections have been for the traditional views. My sympathies have been always most strongly with those who held the conservative positions, and who are pained and grieved by any departure from them. I have moved in my own thinking, but never save under the stress of evidence which seemed to me impossible to resist. If I have erred in this matter I think it has been from over-caution and over-reluctance to accept the evidence which required modification of view. . . .

"As I look out with such vision as I have upon the problems which confront the church today, both in this country and in non-Christian lands, it is not the men who with conscientious caution and courage are accepting and teaching what are called modern views who are hindering the progress of Christianity, but those who are in many cases refusing to examine the evidence, and denouncing those who have done so, and have in consequence modified views formerly held. I have no denunciations myself for these more conservative brethren, for I can remember easily when I occupied most conscientiously their present position. I could wish that they were willing to believe that we also are honest, conscientious, and sincerely devoted to the same ultimate end they are seeking. That differences of opinion should disappear is not to be expected. That for a long time to come these differences must be wide seems certain. That they must strain to the utmost our confidence in one another, our charity and judgment, is also clear. I could wish that we might all endure the strain. . . . To all criticisms of myself I have only the answer that I stand where I do in my convictions because I am forced to stand there as an honest student of the evidence and that the views which I hold do not diminish but increase my enthusiasm for Christianity and my hope for its rapid progress in the world."

This apologia from his own pen is a true picture of Dr. Burton's life, the story in brief of his inner life, his intellectual and religious history. It is one of the most illuminating revelations in literature of the open-mindedness of the true scholar, of intellectual honesty, of recognition of the supremacy of truth, and a conscientious purpose to follow the truth without any regard to personal consequences, of mental and spiritual struggle in surrendering earlier convictions and adopting new ones forced upon him by loyalty to truth, of the peace and assurance which finally came to him, and of magnanimity toward all who differed from him. He lived to see the scholarly world in substantial agreement with him.

II. HIS LARGER LIFE



II

HIS LARGER LIFE

THE opening months of 1906 did much more than lead Dr. Burton into his fifty-first year. They marked the end of one era and the beginning of a vastly different one in his career. They introduced him into his larger life. I have told the story of his first fifty years. I now attempt that of the nineteen years that followed, and beg the reader to remember that I can only sketch the outlines of a very busy life, leaving untold a thousand interesting things.

This second story of nineteen years will be so different from the first one of fifty years that it will almost seem to be that of another man. For after 1906 his life as a professor was curiously broken in upon, his activities began to change, and he entered upon a new career along new lines, leading to a remarkable culmination. He continued, indeed, to be the same man: the student, the teacher, the productive scholar he could not help being. But after his fiftieth year his studies were seriously interrupted, his teaching activity was interfered with, and his writing of books was temporarily brought to an end. This new career, however, constantly grew greater to the end.

In the University world of which he was a part the first important event in this new period of Dr. Burton's life was the accession of Dr. Harry Pratt Judson to the presidency. Brought into these new relations the two men drew together in constantly increasing intimacy. President Judson found Dr. Burton a wise adviser and a loyal helper and lost no opportunity to utilize his abilities and advance his interests.

The thing that now led Dr. Burton out into a larger life was a new appeal to that missionary urge which had always been with him since his student days. It will be remembered that the closing years of the nineteenth century and the opening years of the twentieth saw very remarkable changes taking place in the oriental world, in almost every country from Turkey on the west to Japan on the east. These countries apparently awoke to their need of those things which gave to occidental nations their advantages over those of the Orient. They liberalized their institutions. They revolutionized their educational systems. They sent their students to the West in thousands that they might acquire and take back to their own lands Western learning. Apparently the entire Eastern world was holding out appealing hands to the West. These revolutionary changes in Turkey, India, China, Korea, and Japan seemed to Christian leaders in England and America to open the Orient as never before to philanthropic service. This was felt to be particularly true of China, which, without knowing how, was trying to avail itself of Western education. There was very widespread sympathy with these efforts. Missionaries, leaders of the International Y.M.C.A. movements, educators, philanthropists began to be interested in methods of helping China and other oriental countries to the best Western civilization could give them. The readers of the earlier part of this story will recall the profound interest Dr. Burton had always felt in the oriental world. He was naturally one of those most deeply interested in what was now taking place. This interest was deepened by letters he began to receive

from missionaries and educators in China and elsewhere, enlarging on the opportunities for, and therefore the duty of, establishing in the Orient Christian institutions of learning. He was called to Boston by the heads of the American Baptist Foreign Mission Society for a conference and was strongly urged to join a party of leading men which visited the East in 1907.

Another call quickly followed. The whole Christian world was strongly moved by what seemed to be the final opening of the Orient to altruistic service. No one was more interested than John D. Rockefeller, who had already entered on that systematic use of his wealth for the welfare of his fellow-men that has since carried his benefactions all over the world. He was receiving appeals from every country in the Near and Far East for help in extending the work of the International Y.M.C.A., in providing new facilities for missionary schools and colleges and hospitals, and in founding new universities, for which there appeared to be an urgent demand and a boundless opportunity. In 1906-7 his representative, Dr. F. T. Gates, began to confer with Dr. Burton regarding a mission of inquiry to the East. These conferences finally resulted in an agreement that the University of Chicago should appoint a commission of investigation, and that Mr. Rockefeller should meet all the expenses of its work. It was understood from the beginning that Dr. Burton should head the Commission, and on April 28, 1908, President Judson wrote to him a letter of which the following is a part:

"MY DEAR MR. BURTON: I am instructed by the Board of Trustees of the University of Chicago to inform you that the following action was taken at the meeting of the Board held on Friday, April 3, 1908.

"1. Professor Ernest D. Burton will be relieved from duty in the Quadrangles of the University from April 1, 1908, to July 1, 1909, for the purpose of pursuing investigations on educational, social, and religious conditions in the Far East.

"2. It is understood that Professor Burton will report from time to time to the President of the University, and at the close of his investigation will make a full and detailed report on conditions as he finds them.

"In accordance with these instructions it is understood that you will leave this country about the first of July, and that you will visit England and India on your way to the Far East, obtaining in those countries such data as may seem to you desirable. You will be accompanied by such staff as may be arranged, and it is expected that you will be able to resume your duties in the Quadrangles by about the first of July, 1909. Funds will be provided from time to time by arrangement with the University Auditor."

In June Professor T. C. Chamberlin, head of the Department of Geology in the University, was associated with Dr. Burton in the directorship of the Commission. Professor Chamberlin was to "devote himself to matters pertaining to the development and maintenance of scientific education." He brought to this work an international reputation and eminent abilities. His staff consisted of his son, Rollin T. Chamberlin, who later became a professor in the University, and Y. T. Wang, a student of the University in geology, who acted as Chinese secretary. Dr. Burton was accompanied by Horace G. Reed, secretary of the Commission, and by Mrs. Burton and their daughter Margaret. The time between his appointment, April 3, and the day of sailing, July 18, was so short that the work of preparation was overwhelming. To W. K. McKibben, a former missionary in China, who had been urging the sending of this Commission for several years, he wrote at the end of June: "You can easily understand that I am driven to death with work. Only three weeks remain before I sail and it seems to me that I have at least three months' work to do in that time. I have a staff of three or four assistants at work, and, even with the help of the volunteer assistance of my friends, it is up early every morning and late to

bed every night." He went to Washington, where he saw President Roosevelt, Secretary of State Root, the Chinese ambassador, Wu Ting Fang, and many men who could give him information. He received letters of introduction and commendation from our own government and from Minister Wu and other representatives of oriental nations.

The daily journal which he kept from the time of his appointment until his return and the report he finally submitted to the University of Chicago extended to more than ten times the length of this entire sketch. It is only possible for me, therefore, to give the barest outline of the work of the Commission. Of Professor Chamberlin's work I must say almost nothing, though I could say much. He left Chicago six months after Dr. Burton started, went in the opposite direction, crossing the Pacific, and they met only occasionally.

Dr. Burton sailed from New York on July 18, 1908, and spent a month in England, conferring with men familiar with the countries to be visited and securing invaluable letters of introduction. Lord Curzon, former viceroy of India, and Sir Robert Hart, for forty years inspector-general of Chinese customs, were among the many who gave him letters and information and advice. Two busy weeks were spent in studying the educational conditions and institutions of Turkey. A week was given to Egypt in the same kind of work. He reached India October 16, and during the next forty days traveled 6,000 miles and visited about twenty cities, studying educational conditions and Y.M.C.A. and missionary activities. He was called on everywhere to make addresses. He ordinarily declined, on the plea that he was not on a speaking tour, but on a mission of investigation. Among those he made was one in Calcutta, at which an attempt was made on the life of Sir Andrew Frazer, the lieutenant-governor, who presided at the meeting. The heroic interference of Mr. Barber, Y.M.C.A. secretary, who threw himself on the would-be assassin and struggled with him, saved Sir Andrew's

life. This courageous struggle with an armed murderer was widely attributed in the press to Dr. Burton, who in fact did not reach the hall till three minutes after the attempt on the lieutenant-governor's life was made. He himself later gave a full account of Secretary Barber's heroic behavior to John R. Mott, the head of the International Committee of the Y.M.C.A. He did give, a number of times, an address on "Why I Am Content to Be a Christian," and spoke also on other subjects.

Dr. Burton arrived in China early in December. As China was the real field of his investigation, his stay in that country was prolonged to six months, from December, 1908, to June, 1909. Many cities were visited and a vast amount of work was done. The two commissioners made the long journey up the Yangtze from Hankow to Chengtu, the capital of Szechuan, one of the western provinces of China, together. The journey up and back, including a stay of eleven days in Chengtu, where the founding of a union Christian university was in contemplation, took a little more than two months.

Professor Chamberlin turned homeward in June, 1909, via Siberia and Russia and the Atlantic; Dr. Burton went the other way, spending a week examining conditions in Korea, and reached Japan on June 20. Visits were made to Kyoto, Tokyo, and other cities, and after six weeks of intensive study the party sailed from Yokohama on their return voyage across the Pacific and reached Chicago August 24, 1909, having been absent a little more than thirteen months.

The report of this Oriental Educational Commission was submitted to the Trustees of the University of Chicago and forwarded to Dr. F. T. Gates for the information of Mr. Rockefeller's committee on benevolence. Its preparation involved a vast amount of labor. Much work had been done on it in the houseboat journey up and down the Yangtse River, and much more on the homeward voyage, but it also required much of Dr. Burton's time for more than fourteen months after his return.

It was a monumental piece of work, and he expended on it more time and toil, perhaps, than on any book he ever produced, only excepting his *Commentary on Galatians*. It was never published. Calls for its publication came from many quarters—from missionaries and missionary societies, from school and college authorities in the countries visited, from the leaders of the International Committee, and from many others. I think its authors would have been pleased to see it published. But it had been inspired by, and prepared for, a committee on benevolence and its wealth of information belonged to them and they made abundant use of it to bless the Near and Far East. Its authors were encouraged to speak of all they had seen and learned with the utmost freedom, which they had many opportunities of doing. Dr. Burton found it necessary to decline many invitations to make addresses on his mission for lack of time and strength, accepting only those he could not refuse. This mission to the Orient was one of the great years of his life. It had much to do with his subsequent career. It was no mere journey round the world. It was a journey with a great object in view—to enhance the welfare of all the countries he went to visit. He was still in the formative period of his life, an eager student, a careful observer, in sympathy with the peoples he visited and profoundly interested in his mission. He saw many new countries and many diverse civilizations. He became acquainted with the leading statesmen, educators, and religious leaders of half a dozen countries on the other side of the globe. With profound interest and ceaseless devotion he studied social, educational, and religious conditions that were new to him. Every day he grew in mental stature and intellectual equipment. He returned a greater man than he had ever been before, with a new outlook on human life and wider mental and moral horizons.

One serious loss came to him while he was absent—the death of his father. The news came to him at Hankow on his return from the long journey to Chengtu, in West China. His father

had died on April 20, 1909, in his eighty-ninth year. Retiring in apparent health he had died during the night.

No sooner had Dr. Burton returned from the Orient than his advice began to be sought by foreign-mission organizations of his own and other denominations on their missionary and educational problems. To the limit of his time and strength he responded to these important calls. He was appointed a member of various boards and asked to become a member of others. All these he declined. One, however, so engaged his sympathies that he consented to act temporarily as an advisory helper. The World Conference on Missions was to be held in Edinburgh in June, 1910, and he had been appointed a member of the Commission on Education and Missions, to prepare an elaborate world-report on these subjects for the great Conference. The matter was of such importance that in the spring of 1910 he went once more to England and spent two months in unremitting toil on the report of the Commission to the Edinburgh Conference. Such was the confidence of the heads of the Commission in the thoroughness of his investigation and the sanity of his conclusions that on that part of the work on which he was engaged his views were considered final and were embodied in the report to the Conference. The demands of his work at home were so imperative that he was not able to remain abroad long enough to attend the Conference. J. H. Oldham, secretary on Commissions and Programs of the Conference, wrote him before he left London: "I don't know what we should have done without your help." He had, while in England, a strenuous period of toil. Lord William Cecil had invited him to be his guest, but his labors were so unremitting that he could give little time even to his warmest friends.

Returning the first week in June, after an absence of two and a half months, he was greeted on landing in New York by the following telegram from President Judson, "Welcome home. Several library staff suggestions here." This message referred to

a new and most important responsibility that had just been laid upon him—the directorship of the University Libraries. He had been connected with library work ever since his student days in Denison University, thirty-five years before, where he had been a library assistant. In the Theological Seminary in Rochester he had also been student assistant in the same work, assuming fuller charge when he became instructor. His growing knowledge of the work gave him supervising charge of the library when he became a professor in Newton, and he quickly came into official relation to the same work in the Divinity School in Chicago. This long experience led him to study library architecture and, under President Harper, he was made chairman of the library commission which worked out the problem of the University library system. As early as 1903 he made an address before the American Library Association at its annual meeting, in which he unfolded the University's plans of library construction, distribution, and organization as they are being carried out today. He spoke on "The Treatment of Books according to Their Use." In every visit abroad he had made a study of library buildings and administration. He had taken a leading part in determining the interior arrangement of the Harper Memorial Library. When, therefore, the erection of that building was assured and the time came for developing the libraries on a great scale, he was recognized by President Judson and the Trustees as the one man for director.

The cornerstone of the Harper Library was laid by Mrs. Harper June 14, 1910, and Clement W. Andrews, librarian of the Crerar Library, and Dr. Burton made addresses. The exercises of dedication were held two years later, on the morning of June 11, 1912, in the open air on the north front of the building in the presence of more than 4,000 people. President Judson, receiving the keys from Martin A. Ryerson, president of the Board of Trustees, delivered them to Dr. Burton, who received them with the assurance that the libraries of the University

should be "administered in the interest of the departments of research and instruction and for the promotion of culture, knowledge, and scholarship."

According to the system which has prevailed in the University from the beginning there are the General Library and departmental libraries, the latter being placed as near as possible to the departments to which they belong. As for the first twenty years there was no library building, the conduct of the General Library had been difficult and the relations between the libraries irregular and unsatisfactory. With the final completion of the Harper Memorial Library all this began to change. One reads with astonishment in Dr. Burton's annual report for the year 1912-13, that "the administration of the reading-rooms was conducted under great difficulties; the catalogues, as far as they existed, being made up largely of cards prepared by students without library training and without adequate supervision, and the books brought together from various libraries being arranged according to some seven or eight different systems of classification compiled with no reference to one another or to any generally adopted scheme." Of course he changed all this, but it was not the work of a day or a year. The first important thing done was the adoption of the scheme of classification prepared and used by the Library of Congress. He secured J. C. M. Hanson, who for fourteen years had been head of the cataloguing department of the Library of Congress, as associate director, to put the new system into operation. During his first year he organized the work of the Libraries into four departments—the Acquisition Department, having charge of the obtaining of books, whether by purchase, gift, or exchange, of which he assumed immediate oversight; the Cataloguing Department, of which Mr. Hanson had charge; the Readers' Department, which has the administration of all the reading-rooms; and the Inspection Department, which is charged with the physical care of the books. I give these details to indicate the thoroughness with

which he conducted his work for the Libraries, as he did everything else he undertook. I cannot follow him through the fifteen years of that work, and must content myself with giving a few of the results of it.

When he became Director in 1910 there were 70,000 volumes in the General Library and 219,000 in the departmental libraries. In 1925 the General Library had increased to about 500,000 volumes, and the departmental libraries to 500,000. The circulation of books had increased from 20,000 to 414,500 annually. The library staff had grown from twenty-three to more than one hundred, in addition to which about 250 student assistants were being employed. In 1910 the salary budget of the libraries was not quite \$22,000, and increased from year to year until, in 1924, it amounted to more than \$140,000. In 1910 the expenditure for books was a little over \$28,000, and in 1924 this had been increased to \$67,470. The number of readers had multiplied many times over, until visits of readers to the Libraries averaged about 6,000 a day, or 2,000,000 for the year. It was no wonder that the Director, in his annual reports to the President, pointed out the urgent need for the erection of the building for the historical and social sciences on the east of Harper, and that of the modern-language group on the west. It was a great gratification to him, therefore, when, in 1924-25, the Wieboldt Foundation made provision for the Modern Language Building. In asking for these buildings, which will be a part of the library group, he urged the fact that "the natural growth of the libraries calls for an average increase of stack capacity to the amount of about 30,000 volumes a year," a fact which demonstrates the imperative need of both these buildings in the near future.

One closely associated with Dr. Burton in his library work tells me:

"He never seemed to tire. But, surprising as was his physical energy, it could not compare with his mental gifts. It was al-

most uncanny to observe how quickly he would grasp the essential point in some building plans, scheme for rearrangement of rooms, or improvement of equipment. He would have his estimates, measurements, and sketch plan on paper before the rest of us had really begun to grasp the problem before us.

"Whenever possible, Dr. Burton would arrange his day as follows: forenoon for study, early afternoon for his committee work, his voluminous correspondence, and dictation. (Exceptions were, of course, days on which his classes and seminars met.) About five o'clock he would appear at the library office. He had by this time completed what for any ordinary man would have been a hard and exhausting day's work, but he turned to his new duties seemingly fresh and rested. He often said that this change from one occupation to another had the effect on him of a good rest. However this may be, there was evidently one who did not altogether share his views on this point. Around 6:30 P.M. the telephone would ring. What the party at the other end had to say I do not know, but Dr. Burton's answer was almost invariably, 'Yes, dear, I shall be along now in a very few minutes.' He would then resume his work, to be interrupted again after twenty or thirty minutes. This time he would look at his watch and exclaim, 'Gracious, I had no idea it was so late!' and with a hurried apology to his secretary, or others who might be with him, for having detained them, he would grab a bundle of letters or papers, evidently intended for after-dinner consumption, and rush away."

Speaking of the service Dr. Burton rendered as Director of the Libraries, a member of the staff calls my attention to what he accomplished in centralizing and systematizing the work, creating the big, general catalogue and eliminating a vast amount of duplicate buying of books by departments. He goes on to say:

"Before Dr. Burton became director every department considered that it owned its own books and had to buy whatever

books it needed, because there was no way of knowing what books were in the other libraries. Now, thanks to Dr. Burton, all the books are considered to belong to the University and they are located where they will serve the most people. Any member of the University, by consulting the big catalogue in the general library, can locate any book the University owns (as far as the recataloguing has been completed, and it is now nearly 90 per cent complete), and transfers between the general library and departments or between departments and departments are being constantly and frequently made.

“To summarize briefly: to Dr. Burton belongs the credit for thinking of the University library as a unit and a laboratory for research, for planning and arranging a library building designed to promote research, for convincing the University faculty of the need of some centralization of departmental libraries, for explaining the need of, and securing the funds to build, a large general catalogue of the entire University libraries, for building up one of the largest University staffs in the country, for making the resources of the University libraries so available that the demands upon them doubled every year for the first three or four years of his administration and have continued to increase almost every year until the facilities outlined in his report of 1902 have been outgrown and he himself was at work upon much larger plans at the time of his death.”

Dr. Burton's last annual report to the President of the University as Director of Libraries was made in 1922, but he continued to hold that position to the end of his life, exercising such general oversight as was required. The department was thoroughly organized and, under the associate director and his capable assistants, continued to function efficiently.

One of the interesting developments of Dr. Burton's service in the libraries was the organization, on his suggestion and with his co-operation, of the hundred or more members of the library staff into what they named the “Order of the Gray Towers,”

with its annual banquet and mock convocation, attended with much good feeling and some hilarity, in all of which he was an interested participant, as young as the youngest assistant.

No one appreciated the services Dr. Burton had rendered by his 1908-9 mission to the Orient more than John R. Mott, who has so long been at the head of the work of the Y.M.C.A. International Committee. He was accustomed to write to Dr. Burton as follows (to quote one of many similar statements): "To my mind you are prepared as no other man of whom I know, on either side of the Atlantic, to render the service most needed during the next few years in the direction of the development of the right policy for educational missions in these two great and all-important sections of the world, the Far East and Near East." When Mr. Mott arranged that notable meeting in the interest of the international work of the Association held in Washington, October 20, 1910, and President Taft arranged to have it held in the White House, Mr. Mott urgently pressed Dr. Burton to be present and speak. He wrote to him as follows:

"We are most anxious to have you make a fifteen-minute statement (practically no address throughout the day will exceed this) expressing your estimate or appreciation of the Association movement on the foreign field and of its secretaries and plans. In view of your first-hand investigation and observation such a testimony will mean more to us than one from any other one person. I find it difficult to express in writing with any degree of satisfaction the strength of our desire and also of our conviction that you can really render a great service by coming. We have a remarkable list of acceptances, including some two hundred of the leading laymen of from twenty to thirty of the prominent cities of the United States and Canada."

Dr. Burton found it impossible to resist this appeal, and went to Washington and spoke at the meeting, which began at ten o'clock in the morning and ended at five in the afternoon.

Among the other speakers were President Taft, General Leonard Wood, and Mr. Mott. It was probably more gratifying to Dr. Burton than to any other man present when Mr. Mott announced that Mr. Rockefeller had made a subscription of \$540,000 for the Y.M.C.A. work in foreign lands conditioned on a like amount being given by others. It was a great meeting and a great experience for all who were present. No direct appeal was made, but, as Dr. Burton wrote John D. Rockefeller, Jr., "throughout the afternoon, interspersed between the addresses, offers of money for buildings and for the support of men kept coming to the desk until, when the meeting adjourned, almost a round million had been promised," including Mr. Rockefeller's gift.

In 1912 Dr. A. H. Strong, being then seventy-six years old, terminated his forty years' service as president of the Rochester Theological Seminary. He asked Dr. Burton, as one of his old pupils and friends, to attend the commencement and, as he expressed it, "see me off." This Dr. Burton did in May, 1912, acting as one of the Seminary examiners and reading a paper before the Genesee Ministers Conference. A few months later Dr. C. A. Barbour, who himself finally succeeded Dr. Strong in the presidency, in his own behalf and in behalf of the trustees of the Seminary invited and urged Dr. Burton to permit the board to elect him president. He gave the matter serious consideration. But he did not allow himself to be elected. He did not even permit the matter to become public, but wrote to his friend, Dr. Barbour, on October 15, 1912, saying in part:

"I am not really as well adapted to fill the position as some other men who would probably be obtainable. And in the second place, I find myself unable to get away from the conviction I have held for some time, that in all probability the rest of my life's work must be done in my present position. I have thrust my roots down too deeply into this soil to find it easy, or, so far as I can see at present, even possible, to pull them out and

transplant myself to any other situation. So I feel constrained to say that I cannot accept." It will be seen from this letter that, like his father before him, he lacked self-appreciation.

But this was not the end of the Rochester matter. Dr. Strong's successor was not found till 1915, when Dr. Barbour accepted the presidency. At the beginning of 1914 one of the professors wrote on behalf of the faculty urging many reasons why Dr. Burton should accept the presidency and the headship of the New Testament department, which was just then becoming vacant, concluding his letter as follows: "We understand that you refused to consider the presidency of Rochester some time ago. But the situation is completely altered now. I hope you will give favorable consideration to this new condition of things and permit us to rejoice in your coming." But he did not go.

It will be seen that I am recording a few events in the busy life of Dr. Burton that were only eddies in the main current of his career. Among these minor happenings was his visit to Oberlin College in June, 1912. The occasion of this visit was an invitation from President Henry C. King to be present at the college commencement and receive the honorary degree of Doctor of Divinity. He had been a D.D. of Denison since 1897. President King wrote, "We shall count ourselves fortunate in including you, if we may, among our honorary alumni." In accepting the invitation Dr. Burton said:

"This occasion will have a peculiar interest for me because of the fact that my mother was a student at Oberlin and graduated in one of its courses of study at a time when Oberlin was almost the only college in America where a woman could receive a degree, and when the number of women who cared for a college course was still extremely small. Believing, as I do, that I owe to my mother even more than the average son owes to his mother, it will be a special pleasure to me to become in this indirect way an alumnus of her college."

The year 1916 brought the fortieth anniversary of Dr. Burton's graduation from Denison University, and the class of '76 had a reunion during commencement week. It was made memorable to the survivors of the class who were present, among them his close friends, Judge Howard Ferris and Vinton R. Shepard, of Cincinnati, by an inspiring telegram from their old president, E. Benjamin Andrews, sent from Interlochen, Florida, where he was spending the evening of his life. The message for the class was addressed to Dr. Burton, and, in acknowledging it on behalf of the class, he told Dr. Andrews that when, at the alumni dinner, they called on him to speak, he had read the "certificate of character" their old president had sent them. He went on to say:

"I was strongly impressed throughout the day with the slight change that seemed to have taken place in any of the members of the class. Personally, I felt young, and in many respects I think I am actually younger than when I graduated from college. I am able to do far more work and to keep at it more steadily, and my outlook on life is decidedly more cheerful and optimistic.

"Perhaps you know I have a daughter, Margaret, of whom I am very proud. She graduated from the University of Chicago ten years ago. She went with me to the Orient in 1908-9, and both before and since that trip has been at work chiefly in connection with the Young Women's Christian Association. She has been general secretary at two universities, the University of Wisconsin and the University of Chicago, and has now been for several years one of the national secretaries for the office in New York. [Miss Burton still occupies this position.] She has published four books, *The Education of Women in China*, *Notable Women of Modern China*, *The Education of Women in Japan*, and *Comrades in Service*. Of the last-named, 12,000 copies were sold in the first five months. We are great friends, as I think father and daughter ought always to be. She sent me the other

day a little prose poem on 'Youth,' in which is set forth in graceful English the familiar idea that youth is not a matter of years, but of attitude toward life; that no man is old so long as he has faith and hope and courage. Across the top she had written, to my great delight, 'To my friend and youthful father, from his less youthful, but not wholly decrepit, daughter.' You will see, therefore, that it is not myself only who believes that I am young: one member, at least, of the next generation also does."

That there were others who believed that he retained the spirit of youth was made abundantly evident by the extraordinary public services he was called upon to render, and the initiative, energy, courage, and cheerfulness he displayed to the very end of his life proved that they had abundant justification for their faith.

In 1918 Dr. Burton lost his oldest brother, Henry F. Burton, who had been a professor of Latin in the University of Rochester for forty-one years. In 1898-1900, and again in 1908-9, he had served as acting president of that institution. He was a man of the highest personal character and intellectual gifts. His letters to his brother, five years younger than himself, are models of correspondence, deeply interesting even to a stranger. A few years later, in 1921, he also lost his youngest brother, Edmund. It was a most curious circumstance that these two brothers and Dr. Burton's father died in just the same way. They quietly fell asleep and did not wake.

I have said that after his fiftieth year Dr. Burton entered on a new career in which his writing of books was temporarily brought to an end. He did, indeed, in collaboration with two of his colleagues, Professors J. M. P. Smith and Gerald B. Smith, publish, in 1909, *Biblical Ideas of the Atonement*. No other book from him appeared until 1917, when he published, with Edgar J. Goodspeed, of the New Testament Department, *A Harmony of the Synoptic Gospels in English*. By that time some of the work of years began to take form, and in 1918 there

appeared *Spirit, Soul, and Flesh*, in Greek writings from the earliest period to 180 A.D.; in 1920, *A Harmony of the Synoptic Gospels in Greek* (with Edgar J. Goodspeed); in the same year, *A Commentary on Paul's Epistle to the Galatians*; and in 1923, his last book, *Source Book for the Study of the Teaching of Jesus*.

Of all his books, that on the *Epistle to the Galatians* was the greatest. It was hailed, on its appearance, with the highest commendations. We have from his pen the story of the making of the book up to 1916 as follows:

"I have never felt any interest in putting out another commentary on Galatians which should merely set forth a new type of what had already been published by previous commentators. In all the twenty years since I promised Professor Bates to write this book I have regarded it as my principal task, next after the duties which I am under contract obligations to render to the University. In fact, I have given my annual three months' vacation solidly, or almost solidly, to this work. There have been years, indeed, in which illness has prevented my doing anything in such vacations and, occasionally, other causes have interfered with it. My journey to the Orient in 1908-9, of course, interrupted, but in anticipation of this I spent six months previously working steadily on this book, employing an assistant most of this period, and now, for the last two or three years, I myself have paid the salary of a personal assistant whose chief task has been to gather material for this book and work with me on it.

"In 1908 I finished writing the *Commentary* proper, exclusive of the introduction, with the exception that, after four or five points, there remained gaps in the *Commentary* because I had not yet completed the underlying lexicographical studies. The actual amount of text remaining to be commented upon did not, probably, exceed four or five verses, but the underlying lexicographical studies that remained to be accomplished were arduous pieces of work. Inasmuch, moreover, as I had then been twelve years at work on the *Commentary* and had developed my

method as I went forward, the first half of it by that time called for, and certainly by this time calls for, somewhat thorough revision. Since 1910 I have been diligently at work trying to complete these lexicographical studies, and have made some progress, at least, in the revision of the *Commentary*. . . . I am not without hope that I could finish the studies in another year if I am not too seriously interrupted by unforeseen events. I should then hope to be able to complete the *Commentary*, revising the text and writing the introduction in still another year."

The lexicographical studies referred to in this statement which engaged him for many years and long delayed the completion of the *Commentary* resulted in 1918 in the book known as *Spirit, Soul, and Flesh*, which was a by-product of the work on Galatians. Dr. Burton proved too optimistic in expressing the hope in 1916 that he would have the *Commentary* ready for the press within two years. It took him four years longer. The book was almost the work of a lifetime. His heart was so much engaged in this work that when he went to the Orient in 1908-9 he provided for its preservation by putting it in a safety deposit vault and for its publication by arranging with his associate, Dr. Edgar J. Goodspeed, to complete it. Closing the extended letter in which he committed the precious manuscript to his friend, he said: "While I have been extremely reluctant to ask you to assume the possible burden of completing this work, I have greatly appreciated your generous consent to undertake it if necessary, and I have great satisfaction in leaving the work in your hands." It was twelve years after this letter was written before he found himself able to write the last page of Galatians and send it to the publisher.

It then bore the following most appropriate dedication:

TO MY WIFE
FRANCES MARY BURTON
WHOSE FELLOWSHIP OF SPIRIT IN THIS TASK
HAS BEEN CONSTANT

Dr. Burton's work on Galatians is one of the finest illustrations of a true scholar's devotion to a great piece of scholarly work without the slightest regard to financial results. At the end of a quarter-century's work he received as his total remuneration the sum for which he had agreed to write the book, \$1,000, and he had spent much more than that in paying the assistants he had employed. But lest I create a wrong impression I hasten to add that in 1924 he received about \$900 in royalties from the *Harmony*, published in 1894. A book not only still in print at the end of thirty years but yielding the author an annual income approaching \$1,000 is sufficient proof that Dr. Burton's literary work was not financially unproductive.

When he came to Chicago in 1892 Dr. Burton became a member of the Hyde Park Baptist Church. This was no nominal connection. It became at once vital, creative, and continued to be such for thirty-three years, to the end of his life. He never sought prominence, leadership, or power. He aspired only to serve. He was always ready to give his money, his services, himself, in the progressive development of the church. He served as director of religious education in the Sunday school, as teacher, and as superintendent. He was active in the building enterprises of the church, on its finance committee, and as one of its deacons. He was the adviser and helper of its ministers. He was chiefly instrumental in securing in 1910 its present pastor, Dr. C. W. Gilkey. He was a prayer-meeting Christian, and for a full generation was recognized in the church, and loved and revered, as a man who in an extraordinary degree possessed and manifested the spirit of Jesus.

He carried the same spirit into his relations with the Baptist denomination. His lifelong interest in missions brought him early into connection with its great missionary organizations. His first visit to the Orient as head of the Educational Commission made him more active and influential. His advice on the educational work and other aspects of foreign missions began to

be sought. He was made a member of the board of managers of the American Baptist Foreign Mission Society, and later vice-chairman and chairman of that board. He was not voluble at the May anniversaries of the great missionary organizations. He didn't manifest his interest in that way. But when some great constructive piece of work was to be done he could be depended on for service.

The movement which resulted in the organization of what is known as the Northern Baptist Convention began in the early years of the twentieth century. It was an effort to bring into some kind of organic unity the activities of half a dozen missionary societies of northern Baptists and organize ten thousand independent Baptist churches, jealous to maintain their individual liberty against any sort of ecclesiastical domination, into a denomination which should, in its mission and educational work, function as a unit. At the time of the meetings in the three years in which this movement assumed shape—1908, 1909, and 1910, Dr. Burton was out of the country on those great public missions of which I have told the story. Thereafter for more than a dozen years he did a unique, perhaps it is not too much to say an unequalled, service for the Northern Baptist Convention.

The most continuous service was done as chairman of the Convention's Board of Education, which, under another name, is that American Baptist Education Society, organized in Washington, D.C., in 1888, now chiefly remembered because through it the University of Chicago was founded in 1890. In the annual report of the Board of Education in 1925 his services were summarized in the following statement:

"Dr. Burton had been a member of the Board since its organization; was, in fact, a member of the commission through whose efforts the Board came into existence, and drafted the agreement under which the Board was constituted. At the first session after its organization, on October 10, 1912, he was

elected chairman, which position he held until May 27, 1923, retiring then only because of the arduous duties entailed with his new office as president of the University of Chicago.

"It is impossible in any adequate way to reflect the service which Dr. Burton, in this position, has rendered to the cause of Christian education. Only those who have had most intimate knowledge are in a position to appreciate it. In every respect he was our chief and leader. Whatever the Board has accomplished in the creation of a new educational interest, in the ministry to our students, in the solution of a multitude of problems, in the upbuilding of our Baptist schools, is due to him more than to any other man. To all these matters he brought deep interest, great patience, and rare wisdom. He gave himself without reserve. He traveled far and often. He gave unlimited time to counsel and conference. No problem was too simple to engage his interest when it was brought to him for advice. No problem was too difficult or too complicated to win his earnest consideration. When men came to him with requests which he could not grant they never went away without feeling that they had found a friend who had given them something better than they had asked for."

His right-hand man during all the strenuous years of his chairmanship of the Board of Education was Dr. F. W. Padelford, the executive secretary of the Board, with whom he formed one of the closest friendships of his life. Dr. Padelford speaks of his chief's "unreserved devotion" to the work of the Board which led him "to travel far and often" in the interest of the colleges it sought to serve. He once persuaded me to go with him on a journey of 400 miles to visit a rich man in the interest of one of these colleges. Many such journeys of solicitation he made alone. All this public service was given without compensation and in addition to his regular work as director of the University Libraries, teacher of classes, editor of journals, besides his work of authorship. The outcome of his labors on the Board of Edu-

cation was the addition of several million dollars to the resources of Baptist colleges.

In 1918-19 Dr. Burton did a service of far-reaching importance for his denomination. He was appointed chairman of what was known as the Committee of Five to report to the Northern Baptist Convention at its meeting in May, 1919, in Denver, Colorado, a plan for securing greater unity and efficiency in the denomination's missionary and educational work. The other members of the committee were Henry Bond, D. C. Shull, F. W. Ayer, and F. P. Haggard, all men of experience and ability. I have no space in which to tell the story of the time and labor this committee gave to its report or to give any details of the report itself. The report was half as long as this sketch. Dr. Burton became completely absorbed in its preparation. It required much traveling, wide correspondence, many anxious and laborious conferences. Many legal questions arose which required conferences with his lawyer, C. T. B. Goodspeed, and with the members of the law committee of the Convention. While the chairman had the constant advice of an able committee, the conception and preparation of the report was essentially his work. But it was so far-reaching and revolutionary in its character that he found it necessary to present it to, and secure its approval by, representatives of more than fifty organizations which were affected by its provisions. This work, with the incorporation of the changes in the report required to make it acceptable to all these interests, took most of his time through January, February, and March, 1919. The committee extended the scope of its report to include, in addition to the societies and boards of the Convention, the various state conventions and standard city-mission societies, thus bringing into a new unity all the missionary and educational agencies of northern Baptist churches. It radically changed the organization of the Convention by providing for the General Board of Promotion, a body which represented all the missionary and educa-

tional societies, conventions, and boards of the churches and became the administrative board of the Convention. So thoroughly had the scheme been worked out and so fully had all interests been consulted that when the report was submitted at the Denver Convention in May, 1919, it was adopted with unanimity and enthusiasm, and at once awakened new hope and led to greatly enlarged plans of progress in missions and education. Some impression of the extraordinary interest in the Convention may be received from a letter which one of its members sent Mrs. Burton from Denver, which said, "I wish you could have been present the day Dr. Burton presented his report, to have witnessed the demonstration tendered him at the close.

"Someone moved that we express our appreciation for what he is to our denomination and for what he has done in preparing the admirable report of the Committee of Five. There were about two thousand people present who, with applause and waving of programs, rose to their feet, thus trying to express their thanks, and many of them their love and admiration. We thank God for him!"

Dr. J. Y. Aitchison, recently deceased, wrote to him: "Yesterday was the greatest single day in Baptist history of modern times. The sacrifices which you have made during the past year in order to lead our widespread hosts to a sweeping victory are crowned with the rewards of victory, the gratitude, admiration, and love of the whole denomination."

It was a great day in Dr. Burton's life, a personal triumph such as few men ever win. The organization—the General Board of Promotion—functioned so efficiently that during the next five years the northern Baptists did five times as much in missions and education as they had ever done before.

They would have done still more had not a small faction paralyzed, to some extent, the efforts of the Convention by thrusting into it doctrinal controversies and spreading broadcast accusations of heresy against the foremost men in the denomina-

tion. Dr. Burton was pre-eminently a man of peace. In a remarkable degree he exhibited always and everywhere the spirit of Jesus. He preferred to retire from prominence rather than to present to the world the spectacle of Christians warring against each other. He tried to give up the chairmanship of the Board of Education, but his associates would not accept his resignation until the great burdens of his closing years compelled him to make it absolutely final. No man ever served his denomination more zealously and unselfishly and, may I not say, more usefully, than Dr. Burton. He received much persecution from certain accusers of their brethren, but a thousand times more appreciation and gratitude and love from students and friends and the great body of the denomination he loved and served. In the world of scholars he was everywhere honored. In 1920, the year following the monumental service to his denomination, he was called from the meetings of the Northern Baptist Convention in Buffalo to Cambridge to receive the degree of S.T.D. from Harvard University. It was at this moment also that the voice of the united Christian forces of America was conferring on him a new honor and calling him to a great service, as chairman of a new educational commission to China.

When Dr. Charles R. Henderson returned in 1913 from delivering the Barrows Lectures of the University of Chicago in the Far East Dr. Burton wrote him a letter of congratulation and welcome home, and said: "I know, unhappily too well, that by the great service which you have rendered in the East you have placed yourself under a new load of opportunities and a new burden of responsibilities from which you will not escape while you live." Dr. Burton himself never escaped and, eight years after this letter was written and thirteen years after his first monumental service in the Orient as head of the Educational Commission of 1908-9, he was called upon to continue the work he had then begun. In 1915 the China Christian Educational Association expressed its judgment that there should be "a care-

ful study of the higher institutions of learning [in China] by a commission of experts," suggesting that Dr. Burton should be chairman of the Commission. Interest in the proposal grew, and in 1917 it was approved by the representatives of mission boards at a special meeting in New York City. The world-war having closed, in 1920 the Committee of Reference and Counsel of the Foreign Missions Conference of North America requested Dr. Burton to serve as chairman of the proposed Commission, and, having obtained the consent of the University and leave of absence, he accepted the appointment.

The China Educational Commission, as finally constituted, consisted of sixteen members, five representing the missionary societies of the United States; one, those of Great Britain and Ireland; and ten members from China, three of them Chinese, two British, and five Americans. Sixteen American mission and Y.M.C.A. and Y.W.C.A. boards, together with the Rockefeller Foundation, made contributions to defray the expenses. To indicate the ability of the Commission it is enough to say that Dr. Kenyon L. Butterfield, president of the Massachusetts Agricultural College, Dr. Mary E. Woolley, president of Mount Holyoke College, and Bishop Francis J. McConnell, of the Methodist church, were among its members. The secretaries of the Commission, to whom no salaries were paid, were Margaret E. Burton, the daughter of the chairman, and Dr. Frank W. Padelford, executive secretary of the Board of Education of the Northern Baptist Convention. Dr. Padelford made the journey entirely at his own expense.

The purpose of the Commission was "to inquire sympathetically and carefully into the entire educational situation in China and the relation which the educational work carried on in China by foreign-mission boards and by other Christian forces, either Chinese or foreign, should bear to it, and upon the basis of their studies to suggest the part which the mission boards at work in China might well take in the education of the Chinese people."

The Commission sailed from Vancouver on the "Empress of Asia" August 18, 1921. There were also among the passengers the members of the China Medical Board and their guests, a distinguished company who were on their way to Peking to attend the dedication of the buildings of the Peking Union Medical College, a number of missionary administrators from America and England going out to study their fields, over one hundred missionaries, and a group of Chinese students returning to their own country. There were distinguished men in the China Medical Board, among them John D. Rockefeller, Jr., Martin A. Ryerson, Dr. George E. Vincent, and Dr. William H. Welch, some of them old friends of Dr. Burton. The Commission held meetings twice a day to lay out their work and "to confer with some of the above-named on matters of common interest." They reached Peking September 13 and were there joined by the members living in China and the Commission was organized. After a little over two weeks spent in Peking, in which every day was given to the work in hand, the Commission was divided into parties for the study of education in different regions. I cannot follow these parties in their travels, which covered a great part of the empire except West China. One member of the Commission, however, was from that region, and there were extended conferences with missionaries from the province of Szechuan. Members of the Commission visited about forty of the cities of the country and more than four hundred schools, Christian, government, and private. It was decided that Dr. Burton, as chairman, having before traveled extensively in China, should spend most of his time in Peking and Shanghai studying matters which could best be dealt with in those cities. It was fortunate that he was not called upon to take long and toilsome journeys, as he was overtaken by illness, from which, however, he happily recovered. His personal journeys took him to Mukden, Tientsin, Tsinan, Nanking, and Soochow, while his associates were traveling far more extensively.

After these widely extended journeys of investigation, covering so many cities and schools and taking about sixty days, the members of the Commission assembled in Shanghai for the study of the vast accumulation of information which travel, observation, correspondence, and research had given the different members. The meetings began November 22 and, except for occasional interruptions for additional visits to nearby schools, continued daily until the final adjournment of the Commission, January 24, 1922, sixty-three days. These were days of arduous toil to Dr. Burton and his secretaries, for upon them devolved the work of putting the report of the Commission into final shape. This report was published by the Committee of Reference and Counsel of the Foreign Missions Conference of North America in a volume of 443 pages, an invaluable mine of information and suggestion on education, and particularly on *Christian Education in China*, which is the name the volume bears. Published in 1922, it is still a new book.

Mrs. Burton had accompanied her husband and daughter in this journey to the Orient as well as in the earlier one. They returned early in 1922, after an absence of about six months. Dr. Burton had been hard at work for a year and a half preparing for leading the Commission to China, so that he had devoted two years to the undertaking. There were few among the great services he rendered greater than this.

As during his absence on the first commission to the Orient death had broken into the family circle and taken his father, so during the time required for this second one two members of the family had died—his younger brother Edmund and his brother-in-law, Professor W. W. Beman, who had taught mathematics in the University of Michigan for fifty years, a devout man and a writer of many books, who had continued to teach till the time of his death in 1922, in his seventy-second year.

Dr. Burton was greeted on his return from China with requests for articles and addresses that would have taken far

more time and strength than he had to give. He was, however, so impressed with the outlook for China that he did prepare and deliver an address in which for the familiar theme, "The Yellow Peril," he substituted "The Yellow Possibilities." He also accepted President Judson's invitation to deliver the September, 1922, Convocation address, speaking on "Education in a Democratic World." Of this address President Hopkins of Dartmouth said, "I wish that this address or its equivalent in the ground which it covers and the lucidity with which it is expressed could be given before every college in the country."

I have not spoken overmuch in this sketch of Dr. Burton's theology. Of course, his progressive attitude has been everywhere apparent. This attitude brought him under severe criticism and subjected him to the most unjust accusations. And I am tempted by an incident which happened in this year 1922, at its very close, indeed, to put on record Dr. Burton's views on certain great questions. One of his critics, who yet maintained Christian relations with him, as some did not, wrote to him asking for a statement of his views on four points of the highest importance. With entire frankness Dr. Burton, in a long and friendly letter, said on these particular points:

"(a) I believe that in the Bible we have preserved for us the most valuable record of the most significant series of revelations which the world possesses. The Spirit of God was present alike in the process of revelation and in the record, and both may, therefore, be properly called inspired. (b) I believe that Jesus Christ is the climax of the revelation of God to men; that God was in Christ reconciling the world unto himself; that in him we see God as nowhere else. (c) I believe that Jesus died for men to save them from sin and its consequences; that in his death he is a revelation of God on the basis of which God can forgive, accept, justify those who have faith. (d) I believe that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and the goal of human life is achieved only as

the soul of man enters into fellowship with the Spirit of God. For the man to whom the Christian revelation has come the acceptance of Jesus Christ is the natural way into such fellowship with God. He is the way, the truth, the life."

Such was Dr. Burton's confession of faith. But he went on to say that he did not expect other men to answer just as he did, and did not insist, expect, or desire that they should all see the truth just as he saw it. He was a great-souled man. There was no narrowness in him. No wonder people believed in him and loved him.

On February 4, 1923, Dr. Burton was sixty-seven years old. He had sold his residence at 5525 Woodlawn Avenue in anticipation of retiring from his University work and getting on paper and into print the results of forty years of research and of thinking. It was at just this time that he received the greatest call to service that had ever come to him.

Dr. Harry Pratt Judson, after a connection with the University of Chicago of more than thirty years, during seventeen of which he had been its president, was retiring and leaving that responsible position vacant. Many months had been spent in trying to find a young man, or a man in middle life, as his successor, but the right man was not found. As President Judson had fixed the date of his retirement for February 20, 1923, in the emergency the Trustees, on January 9, elected Dr. Burton acting president, to begin his duties on the day of President Judson's retirement.

This was not a new office for him. In 1911 the Trustees had appointed him "to perform the duties of the President's office" during the Second Term of the Summer Quarter, and again in 1913 they had appointed him "acting president" for the same period. But this new election to that office was quite a different thing, and it was characteristic of Dr. Burton that when Mr. Swift and Mr. Ryerson notified him of his appointment he at once asked whether the Board wanted an ad interim adminis-

tration, during which the University was merely to mark time, or whether they wished him to inaugurate an active and progressive policy. They found him ready to accept the election only when they assured him that the Trustees wished and expected him to initiate policies and pursue them with vigor.

When Dr. Burton accepted the acting presidency he did not lose an hour in fulfilling the hopes of the Trustees. He took hold of his new duties with such extraordinary vigor, and began to develop far-reaching policies of startling significance so rapidly, that after the lapse of only six months, on July 12, 1923, he was elected to the presidency. Then only was he given full scope for that amazing initiative and aggressive energy which he began at once to display. He became a new man, absorbed by one thought—how he might, in the few years left him for work, inaugurate a movement which would make Chicago the best possible University for the service of the city and mankind.

This absorption in a single purpose was signally illustrated in a visit he made, immediately after his election, to northern Wisconsin to confer with Dr. Edgar J. Goodpseed, who was then, as he had been for a number of years, filling the office of secretary to the president. It was hoped that the newly elected President had come for rest and recreation among the woods and waters of that summer land. Not at all! He had come to discuss the future of the University. Every effort was made to divert his attention to the wonders of the North. It was all in vain. He had brought a mind full of University problems and nothing interested him outside these problems. He didn't care to play golf. He didn't wish to go fishing. He wanted to talk about the multiplied problems of the job he had before him. On an automobile trip eighty-five miles north to Lake Superior his mind dwelt only on the University and its future. I doubt if he noticed anything on the way or remembered the great inland sea. Back at the cottage he sat on the porch with his face turned away from the water, that his attention might not be distracted by the passing

launches, motorboats, rowboats, and canoes, while he sought answers to questions of University policy. There was never a more striking illustration of Paul's saying, "This one thing I do." Four times before he had visited us in the north woods and had always entered into the life of the wilderness with zest. But not so now. Now he was entranced with a splendid vision of a mission of effort and accomplishment for future generations. New responsibility, combined with large opportunity, had come to him. As though inspired by the divine spirit his mental and moral nature rose to the responsibility and his powers expanded to the full height of the opportunity. He seemed to become a new man. The sudden blossoming forth of his powers astonished even those who knew him. All at once he revealed himself as greater than the man they had known. He began to exhibit the true stature of his greatness.

He had large views of what the University should be and do, the initiative and wisdom to devise the great measures demanded, and the courage, determination, and energy to push these measures to accomplishment, to transform his plans into achievements. He possessed and displayed administrative abilities of the first order and, while outstandingly progressive, had at the same time so much business intelligence as to make him a sane and safe, as well as an inspiring, leader. It was not strange, therefore, that immediately following his appointment as acting president an atmosphere of expectancy began to pervade the University community. The developments of the next six months, culminating in his election to the presidency, increased this feeling of expectation until the air became electric with it. As soon as he took command "the thrill of new life ran through the University." So Professor Edgar J. Goodspeed expressed it when he paid a tribute to President Burton in the *Record* of July, 1925, and he went on to say:

"He welcomed the manifold and intricate problems of organization and finance which awaited him and attacked them

with the utmost zest. He at once carried through the Northern Baptist Convention the long-desired change of that clause in the University's charter which had required that the president should be a Baptist. At the same time the Board of Trustees was increased from twenty-one to twenty-five members, the proportion of Baptist Trustees being changed from two-thirds to three-fifths. He greatly strengthened the work of the Colleges by doubling the number of deans and enabling them to give much more time to consultation, so that under the leadership of Dean Ernest H. Wilkins the morale of the Colleges soon showed a marked improvement.

"Dr. Burton took an active part in the Sunday services in Mandel Hall, accompanying the preacher to the platform and opening the services himself. He accepted many invitations to speak, especially in Chicago, and for all these occasions he made careful preparation, often actually writing what he wished to say. In his desire to bring the city and the University together he instituted public lectures by distinguished professors from the University at Orchestra Hall, and formally invited the people of the city to attend. These lectures proved remarkably successful in interesting the people of Chicago afresh in the University and its work.

"He carried through the organization of the University's medical work, consolidating the Rush Medical College with the University. He completely revised the plans for the Medical School and the Billings Hospital, fixing on a new site for them of two blocks on the north side of the Midway and securing the vacation of Ingleside Avenue so as to throw the two blocks into one.

"The president took up the University's building campaign with the greatest energy. He found in the treasury great funds for definite building projects, but in almost no case were these sufficient for the erection of the buildings. It was his task to bring the funds up, or the costs down, to a point where each

building could be erected. The first structure to be begun was the Theology Building. President Burton presided and made the address at the laying of the cornerstone on November 6, 1924. On November 17 he presided at the cornerstone-laying of the Rawson Laboratory of Medicine and Surgery on the site of the Rush Medical College buildings, on the West Side.

"The cornerstone of the Joseph Bond Chapel was laid on April 30, 1925, but the President was not able to be present. He was unable to be present, when, on May 7, ground was broken on Fifty-eighth Street for the great medical group in which his hopes and efforts had been so greatly engaged. About the same time work was begun at Fifty-seventh and Ingleside Avenue on the Whitman Laboratory of Experimental Biology, the gift of Professor and Mrs. F. R. Lillie."

Meantime he had been very actively engaged upon the plans for the great University Chapel, on which work was begun during the summer of 1925, as well as on Wieboldt Hall, for which ground was broken November 6, and on the Field House, the breaking of ground for which occurred on November 14, 1925.

All these achievements were a part only of that great plan of development which Dr. Burton called the Program of Advance, and which has made his administration forever illustrious in the history of the University of Chicago. When the responsibilities of the presidency were laid upon him the question that presented itself to his mind was, "What is the task of the immediate future?" The more he considered this question the greater grew his conception of what that task must be. The conclusion on which President, Trustees, and Faculties came to an agreement was that the great task of the University was to bring all its work, in all its departments and schools, up to the highest level of efficiency; to give its students the best type of education which can be provided, and, by research in every department, to make the largest and most valuable contributions possible to human knowledge. The program contemplated nothing less than

making the University better, not only than it then was but better than any university in the country then was, indeed, the best that human intelligence, skill in teaching, and money could make it. The President embodied his views in an attractive publication, *The University of Chicago in 1940*, which was widely distributed.

In preparation for carrying out the proposed program President Burton secured the appointment of two vice-presidents: Dean J. H. Tufts, to have special responsibility in education, and Trevor Arnett, in business, bringing the business administration into intimate relation to the educational. In his statement at the July, 1924, Convocation, after presenting some of the reasons which had moved the Trustees to attempt to realize this forward-looking program, the President said:

“The University recognizes that it faces an urgent demand for a great development of its work of education and research, and that this in turn calls for a large increase of financial resources. Thanks to the generous gifts of our eastern friends and of the citizens of Chicago, the University’s total resources today amount to about \$54,000,000. The studies of the last year make it unmistakably clear that to enable the University of Chicago to make its contribution to the work of research and education which the universities of the country must undertake, to the resources which we now possess there ought to be added within the next ten or fifteen years an equal amount, and that no small fraction of it should come to us within the next two years.”

Further study of the immediate and urgent needs led the Trustees to fix this “no small fraction” at \$17,500,000, and to organize and prosecute an effort to secure the subscription of this fund within the shortest possible time. The sum of \$6,500,000, it was hoped, would be raised for further endowment of the work of instruction and administration, and \$11,000,000, for buildings. This was a great sum, but, great as it was, it did not include the sums needed for the Divinity and Medical Schools.

This is the merest glimpse of that great Program of Advance worked out during the first twenty months of President Burton's administration. Perhaps, however, it is enough to indicate how vast an undertaking he was facing, and to reveal the exalted ideals which inspired its author. The President had risen to that pitch of heroism that led him to venture everything in a supreme effort to make the University worthy of the Greater Chicago of which it was always to be a part, and of the ever-increasing body of alumni which is the Greater University.

I must here interrupt the narrative for a moment to speak of one academic honor conferred, and another proffered, in the midst of this great undertaking. At its commencement in 1924 Denison University conferred on Dr. Burton the degree of LL.D. in spite of the fact that he found it impossible to be present to receive it in person.

On March 17, 1925, President James R. Angell wrote him, "I have the very great pleasure of inviting you, on behalf of the Yale Corporation, to be present at our commencement exercise on Wednesday, June 17, to receive the honorary degree of Doctor of Laws. Your contributions to scholarship and your outstanding work as president of the University of Chicago have attracted wide attention, and our Board is very desirous of conferring upon you this recognition of your achievements."

When this invitation came President Burton was in the very midst of his great campaign.

The raising of seventeen and a half million dollars within two years—one year, if possible, was an achievement stupendous and difficult enough to appall the stoutest heart and paralyze the courage of the boldest. But it did not paralyze the courage of this man who faced it at sixty-eight years of age. He demonstrated that he possessed a courage and a persistent devotion to a great undertaking that were beyond belief. He developed new and unknown qualities of leadership. First of all he organized great promotion and publicity departments which,

in fifteen months, got the University before the Chicago public as never before. For almost the first time the people came to know the University, its aims, and its needs.

The first great achievement of the campaign was the proffer of \$2,000,000, from the General Education Board of New York, on condition that this sum be increased by other subscriptions to \$6,000,000 before the close of 1926, this entire sum to be devoted to endowment purposes. To this great pledge the Trustees immediately responded with subscriptions aggregating \$1,700,000. Then came the Alumni. President Burton's Program of Advance thrilled them with new pride and new interest in their Alma Mater. The campaign was greeted by them as a challenge and an opportunity. They decided that their share in it should equal the contribution of the General Education Board and, before June, 1926, over eleven thousand alumni had made subscriptions, carrying the movement to triumphant success.

President Burton became very busy addressing meetings of alumni, civic organizations, and representative bodies of citizens, and personally soliciting help from possible large givers. His administration work was absorbingly interesting to him; his mind was full of plans of improvement he intended to carry out, but the time came when he turned over the internal administration to the vice-presidents and deans, practically abandoned his office, and devoted himself almost exclusively to the task of pushing the financial campaign by personal work. The Wieboldt Foundation gave him half a million dollars for the Modern Language Building, and the fund continued to grow. He was deeply engaged in several promising negotiations and was, every day, busy from morning to night.

And then out of the clear sky came the thunderbolt. One day I accompanied him in his work of solicitation. He was cheerful, full of courage, apparently well. The next day, while again at work in the business district, he was seized with a pain in his side, sought a friend who was a physician, and, without being

allowed to go home, was sent immediately to the Presbyterian Hospital. Eminent surgeons, who were also his friends, operated for intestinal obstruction. From this preliminary operation he made an apparent quick gain toward recovery. But the surgeons decided that there must be another operation. His daughter, Margaret, and his sister, Mrs. Beman, had, meantime, come to him. He was permitted to return home. He became able to sit up and walk about a little and see some of his friends. I had a delightful interview with him. He told me he was preparing the President's Statement for the approaching June Convocation. But chiefly, he said, he was interested in completing a negotiation, begun some months before, with Mr. Douglas Smith, of Chicago, who was contemplating giving the University a large sum. Realizing what a great satisfaction it would be to President Burton to have the matter closed up before he went again to the hospital, Mr. Smith decided not to delay, and three days before that final journey announced to the President his contribution of \$1,000,000 in approved securities, for medical research. No one can fully understand the satisfaction that great contribution gave the dying President. The last time I heard his voice he called me upon the telephone, thanked me for the congratulations I had written him, and told me of the joy he felt in this new assurance that his work would go forward. And it did go forward. The alumni pushed their effort to success. Early in the summer of 1925 John D. Rockefeller, Jr., fulfilled a deeply cherished hope of President Burton's and gave the University \$1,000,000 for the further endowment of the Divinity School, and other helpers continued to appear.

The question has frequently been asked, whether President Burton realized the seriousness of his physical condition when he looked forward to his return to the hospital. It may be said that he knew the surgeons had diagnosed the inflammation they had discovered as carcinoma and that it was that they were to remove. His attorney has given me the following statement:

"On Saturday night before the Tuesday on which Dr. Burton went to the hospital for his second operation he sent for me. I found him sitting up in the east front chamber of the President's house. He had a copy of the will I had drawn for him after his return from China, and before his election as acting president. After some general talk he asked me if I thought the will was in such form that it would produce the results which he had in mind, and with which I was familiar. He said he realized that there were three possible results that might come from the impending operation. He might, after it, be better than he had been for years; or he might become a hopeless invalid, never able to do anything again; or the shock might kill him; that therefore he wished to make any changes that were necessary in the matter of his will before going to the hospital. I assured him that no changes were necessary. He was in good spirits, though serious, received me cheerfully, and did not by any break of voice or show of emotion give any sign of fear or weakness."

And then the end came. Ten days later an official statement was issued which said, after telling of the President's return to the hospital:

"It was decided to perform an operation for removal of the carcinoma growth, and this operation was performed on Wednesday, May 20.

"President Burton faced this second operation with the courageous and cheerful attitude characteristic of him. The operation was successful as regards removal of the growth, and at first it seemed that the President's extraordinary powers of recuperation would enable him to survive. However, it soon became evident that the shock to his system, especially in view of his age, was very grave. Although he brought to bear upon his battle for life all the will-power and faith that such a sufferer could muster, he steadily lost strength and, with the development of peritonitis last night it was seen that no hope for his

recovery could be maintained. Death ended his sufferings at 9:41 A.M. today (May 26, 1925)."

As the author said in concluding the article from which I have already quoted, "He fell, like his great kinsman, Stonewall Jackson, at the height of his powers and in front of his lines. The great task he had set himself was only half done, but that half is a magnificent monument."

The public funeral services were held in Mandel Hall on the afternoon of May 28. President Emeritus Judson presided. Prayer was offered by the University Chaplain, Dr. T. G. Soares. The addresses were made by Harold H. Swift, president of the Board of Trustees, Dean Shailer Mathews, and Dr. C. W. Gilkey, his pastor, all of them noble tributes of affection and admiration. Mr. Swift expressed the thought that was in the mind of every member of the University community when he began and closed his address with these words: "It has been a glorious two years." All hearts responded to the words of Dr. Mathews when he said: "A scholar and an administrator, an indomitable will to righteousness, a tender and sympathetic friend, a great soul that never sought its own advancement except in the service of others, he passed from us on a rising curve, with much work accomplished, but full of zest for larger service." All recognized the picture Dr. Gilkey drew of him in the words which follow: "He met his last and greatest responsibility with all the vigor and enthusiasm of youth, and yet with all the ripe wisdom and balanced judgment of age. . . . No man ever faced more clearly or courageously the various possibilities of life and death with which these last weeks have so suddenly confronted him. Twice during the critical days after his second operation the doctors said to him, 'Now you must help us fight this thing through,' and twice he replied, simply and characteristically, 'I will.' " One of the nurses who was with him in the hospital and at home, from the time of his attack to the end, said, "In twenty years of nursing I have never seen such courage," and again,

"He hadn't a selfish atom in his being." The night before his death he was in great weakness and pain. The attendants were having trouble in finding hands enough to do the other necessary things and also hold the light at the right angle for their work. He noted the difficulty and, weak as he was, he said, "I think I could hold the light for you." Holding the light for others had been the work of his life, and he held it to the end.

President Burton served the University of Chicago thirty-three years, almost a full generation. But he was no hireling. He was not in the University for what he could get out of it, but for what he could put into it. He put his life into it as long as life lasted and when his life ended he wanted to continue to serve it forever. That he might do this he left to it most of the accumulations of his forty-three years of productive labor. After providing for Mrs. Burton and his daughter, Margaret, and remembering some other people and causes that were dear to him he left the residue of his estate to the University as an endowment fund. He said: "I desire the income coming to the University under this will to be used for purposes more directly related to the promotion of vital religion, . . . and it is my preference that, as far and as long as practicable, the income shall be employed chiefly through that division of the University known as the American Institute of Sacred Literature." It is believed that this bequest is likely to exceed \$40,000. In the event that Mrs. Burton gives or bequeathes to the University additional sums, the combined fund is to be known as the Burton Fund. The last years of Dr. Burton's life were spent in seeking to induce other people to give money to the University of which he was president. While he was living he and Mrs. Burton joined with others in making such gifts, and when he died he left behind him the best possible evidence of his own high appreciation of the service the University is doing for the community and for mankind. He believed in it with all his heart.

I have mentioned almost none of the clubs and other organizations to which Dr. Burton belonged. I must speak of one—the Institute of Social and Religious Research, membership in which gave him an opportunity for service which he greatly prized. It was almost the only extra-University position he retained after he became president, but he could not relinquish it, and with all the burdens of the presidency upon him he went to New York almost every month to attend its meetings. His membership in the Century Club of that city gave him a social center there, and the Institute and the Club have given eloquent tributes to their admiration of his character, abilities, and services.

Few men after their death have called forth so many and such extraordinary tributes of admiration and affection. Many hundreds of such messages were received from all over the world. The reading of them would make it clear that President Burton was a many-sided man. I asked three or four of his friends to tell me what they considered his dominant characteristics. When these estimates of him were brought together the list of his dominant qualities read as follows: Christian spirit, love for truth, devotion to research, world-wide sympathies, intellectual fertility, intellectual integrity, intellectual energy, organizing gifts, executive power, goodness, infinite capacity for taking pains, loyalty to duty, practical idealism, devotion to righteousness, passion for intellectual freedom, the clarity of his thought, thoughtfulness for others, family affection, open-mindedness, tireless industry, large vision, contagious enthusiasm, courage in the face of difficulties or danger, loyalty to friends, generosity, kindness. All these dominant characteristics from three or four friends only! Illustrative pages might be written on each one of them. And if I had asked the views of three or four other friends they would have added to the list.

If I were not overwhelmed with a mass of material which lack of space prevents me from using I should quote from edi-

torial appreciations and resolutions of clubs, religious bodies, colleges, and universities telling of the widespread admiration of President Burton's character, achievements, and services. Of these resolutions forty or more were sent to the University, some of them from 900 to 1,200 words long. Altogether they contained more than 10,000 words. Even the Chicago City Council, in formal resolutions, expressed the high estimate of the aldermen of "the life and work of President Burton, as one of the foremost students of the New Testament, writer on religious subjects, teacher, and great educational administrator," as well as of his "keen appreciation of the possibilities of helpful contacts between the University of Chicago and the city," and voiced "the deep sorrow of the City of Chicago in his death."

The Trustees of the University concluded an illuminating tribute to his character and achievements with the following characterization:

"His willing capacity for hard work, his close attention to details combined with his insight into great and guiding principles, his democratic spirit, his modesty, his high courage, his abiding faith, and above all that rare spiritual quality springing from his Christian character and personal religion, which made men love as well as trust him—these will always remain a part, not only of our most treasured memories, but of the University's noblest heritage."

The letters of sympathy, expressing the appreciation of the writers for President Burton's character and life and their deep affection for him, would fill a volume. In closing this sketch I will let one who knew him well through forty years speak for all, President Faunce of Brown University, who wrote as follows:

"When he became my teacher at Newton I saw at once the clarity of his intelligence, his high ideals of scholarship, his profoundly Christian character. During all these years I have never met him without being inspired to better living. I have seen him frequently at meetings of the Institute of Social and Reli-

gious Research and at every meeting I have been impressed by his power of analysis, his swift discovery of the strength and the weakness of every proposition brought before us, and his sympathy with all sorts and conditions of men. His influence in China and throughout the Orient will abide for decades. The cause of New Testament scholarship in the English-speaking world has been vastly advanced by his study and teaching. The University of Chicago has advanced more rapidly under his leadership than possibly any other university in this country in the same period. There is no man on my horizon with whom I would rather go into the unseen world than with Ernest Burton. To be near him would mean to be very near to God."

As I think of him I recall these stanzas of Tennyson's tribute to Arthur Hallam:

And thou art worthy! full of power!
As gentle, liberal-minded, great,
Consistent, wearing all that weight
Of learning lightly like a flower.

And, doubtless, unto thee is given
A life that bears immortal fruit
In those great offices that suit
The full grown energies of heaven.



